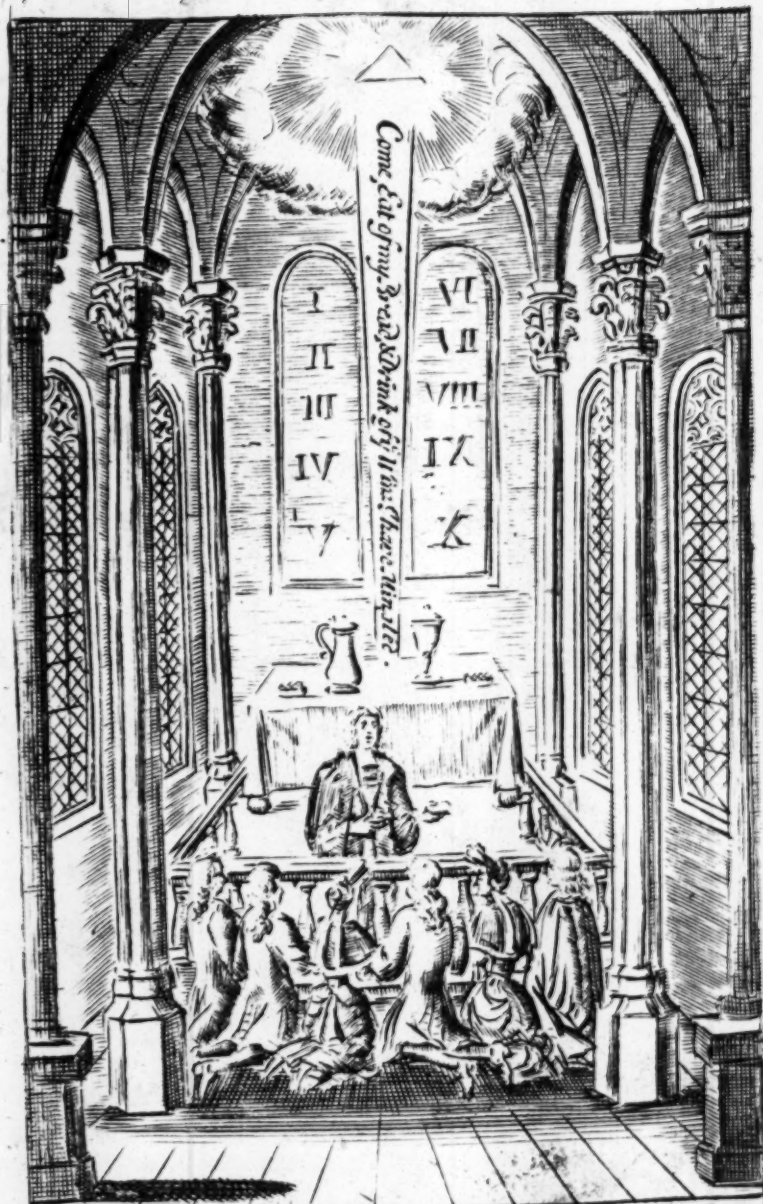


Let a Man Examine himself and so let him Eat.
 Printed for T. Norris, on London Bridge ~



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TREATISE
OF THE
Holy Sacrament
OF THE
LORD's SUPPER:
WITH

Perſwaſions and Encouragements to the
Receiving thereof; and Directions how to do
it worthily.

To which is added,

Meditations, Prayers, and Ejaculations,
proper to be uſed Before, At, and After the
Receiving thereof: With Prayers for every
Day in the Week, for the Help of young
Communicants.

By **ROBERT RUSSELL**, of Ward-
burſt in *Suffex*.

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glaſs on London-bridge, MDCCXI.



T O T H E

Christian Reader.

IT may perhaps seem needles, that when there are already so many good Books extant upon this Subject, I should go about to encrease the Number, by adding one more: But, as when a House is on Fire, every one is permitted to bring in his Bucket towards the quenching of the Flame; so, when there is so general a Neglect in coming to the Table of the Lord, notwithstanding all those Perswasions that have been already Publish'd to invite Men and Women thither, I was willing to contribute my Mite, that so the too visible Neglect thereof in Many, might not lie at my Door. But besides, having been importun'd by several of those to whom my Ministry, and other Books written by me, had, through the Blessing of God, been made Useful to

To the R E A D E R.

write something upon this Subject, I did not know but that the Divine Goodness, who had stirr'd them up to be Importunate with me upon this Account, might, by vouchsafing his special Blessing thereto, make it more effectual to perswade them to lay aside their Prejudices, together with their Fears and Doubts, than those more Worthy and Elaborate Treatises that have been written by others: For sometimes it pleases the Divine Majesty to make use of weak Means to bring the greatest Works to pass; that the Excellency of the Power may be known to be of God; that so no Flesh might glory in his Presence; and that the Instruments he is pleased to make use of, may ascribe nothing to themselves, but with the Church, in the Words of the Psalmist, say, Not unto us, not unto us, O Lord, but unto thy Name be the Glory: For the Perswasion of the Soul cometh neither from him that willet, nor from him that runneth, but from God that sheweth Mercy.

In this Treatise, I have first endeavour'd to convince Persons of their Sin
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To the R E A D E R.

in Neglecting to come to the Table of the Lord; and then have laid down some Motives to encourage them thereunto; and added some Directions for the Help of young Communicants, whereby they may Receive it Worthily, and be enabled to Discern the Lord's Body; and feeding thereon by Faith, be nourished to eternal Life.

And for the sake of those who are not better provided, I have also here set down such Meditations, Prayers, and Ejaculations as may be suitable both Before, At, and After so Solemn a Part of Divine Worship. And that the Father of our Lord Jesus Christ may follow it with his Blessing, and make it of Advantage to all that shall make use thereof, is the Earnest Prayer of,

Christian Reader,
thy Soul's Friend,

R. RUSSEL.

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A
TREATISE
OF THE
Holy Sacrament
OF THE
LORD'S SUPPER.

- I. *Of the Necessity of Coming to the Lord's Table, and of the Sin and Danger of neglecting to do it.*

THere is nothing that renders the Condition of Man in his lapsed State, more deplorable, than his Aversion to all those Methods, which Infinite Wisdom and Goodness has found out and discovered for the restoring of him: This shews indeed how fatally he is deprav'd in all his Faculties, and how difficult a thing Redemption is; in which

there is not only Satisfaction to be made to Divine Justice, for his Sin which was effectually done by that great Sacrifice or Offering which the blessed Jesus through the eternal Spirit made of himself upon the Cross, (of which the holy Supper we are now to treat of is a Commemoration) but there must be also an Overcoming of the Power of Sin in the Heart of the Sinner, before he will be willing to accept of this purchased Salvation; for as Man is in his natural Condition, his Soul is become one of the Strong-holds of Satan, wherein he keeps Garison, to oppose all the Endeavours of the Prince of Life, to recover him to himself, and thereby makes wretched Man a Fighter against himself, and the Opposer of his own Happiness: All his Faculties being as so many Auxiliaries of Satan, who by this Means keeps the House of Man's Soul in quiet; that is, betrays it by a dead Security and Senselessness of its own Misery, to everlasting Ruine; or at least wou'd do so, did not the Blessed and Victorious Jesus, who blasted the great Enemy of Mankind on the Cross, and there openly triumph'd over all those hellish Principalities and Powers of Darkness, leading Captivity Captive; and through his Death, destroying him that had the Power of Death, that is, the Devil; did not

not he, I say, come and bind the strong Man armed, and so dispossess and cast him out, cleansing that worse than Augean Stable of the Soul, and casting out those filthy Lusts, that had so long inhabited therein, to make Way for the Reception of that Grace and Life which he brings along with him. And yet tho' the Devil has been thus shamefully foil'd, and through Divine Grace turn'd out of his usurped Possession of the Soul of Man; he is indefatigable in his Attempts to ruine him; his Overthrow causing him to redouble both his Rage and Diligence; for he is continually going about, like a roaring Lyon, seeking whom he may devour; and where he finds any off their Watch, to be sure he does them a Mischief; assaulting them with some or other of his fiery Darts, exciting in them and stirring up those Lusts, that are of fatal Consequence to the Souls of Men.

Now to prevent these Assaults of Satan, and keep the Soul upon its constant Watch, our blessed Lord, among other Methods of his Grace for our Preservation, has instituted this of his last Supper for one; the natural Tendency and chief End of which is to shew forth the Death of our dear Redeemer; and surely we cannot remember his Death, but we must remember what he dy'd

dy'd for, as well as for whom ; and if we remember that our blessed Lord dy'd for our Sins, how shall we that profess our selves his Followers, and hope to reap the Benefit of his dying for Sin, live any longer therein? And this must certainly put us upon our Watch, in which our Security lies. And this Satan is sensible of as well as we ; he seeks our Ruin, but knows, while we are upon our Watch, he has no Opportunity to effect it : He knows also that while we frequently partake of this sacred Viaticum, by which we shew forth the Death of our Lord, we cannot but be upon our Watch ; and therefore it is one of his principal Endeavours to keep us from the Lord's Table. But certainly were it not for the Relicks of the Fall, and those Remainders of Corruption that still lodge within us, we should never thus take part with Satan, and sin against our own Souls as we do, by neglecting to come to this holy Banquet, whither our blessed Lord himself invites us to come, making us a Feast of fat Things, and of Wine on the Lees well refined ; and gives us a hearty welcome, saying, *Eat, O Friends : drink ; yea, drink abundantly, O Beloved,* Cant. 3. 1.

And is it not now an amazing thing that one that professes himself a Follower and Dis-

Disciple of Jesus, shall stand in need of Perswasions to accept of the gracious Invitations that our Lord has made; or be shew'd the Necessity of his so doing? And yet every Day's Experience abundantly shews that it is so: And that instead of coming with that Alacrity and Chearfulness which at our coming to so spiritual a Repast, might reasonably be expected from us, we are with Difficulty perswaded to go to it at all. So that Perswasives to stir us up to attend this Duty, are so far from being needless, that they are highly necessary.

I shall therefore in the first place endeavour to perswade my Reader of the Necessity he lies under of coming to the Table of the Lord: And that,

First, Because our Lord has commanded it; and this alone sufficiently shews the Necessity thereof, to all that profess to be the Disciples of Jesus; For he that does not think that there is a Necessity of obeying his Commands, cannot surely pretend to be his Disciple; no, nor his Friend neither; for that depends also upon our keeping his Commandments, as our Lord himself testifies, John 15. 14. *Ye are my Friends, if ye do whatsoever I command ye*: We would all of us pretend to love God; but without our keeping of his Commandments, our Pre-
tences

tences are but in vain : for, says our Lord in the 14th Chapter, Verse 21. *He that hath my Commandments, and keepeth them, he it is that loveth me :* And he that lay in the Bosom of Christ, and best understood his Mind, has told us, that *he that keepeth his Commandments, dwelleth in him, and he in him.* So then if we would approve our selves to be the Friends of Christ, to love him, and to dwell in his Love, and have his Love dwell in us, there is a Necessity of keeping his Commandments : Now that our coming to his Table is that which we are commanded, is evident from our Lord's Word, *Do this in remembrance of me.* This Command is so plain and positive, that I see not what can be objected against it. For lest there should be any room for shifting and Excuses, this Command is so laid down, that it respects both the Officers and Ministers of the Church, and the People that are under their Charge and Care : To the Ministers he speaks, that they might prepare this spiritual Banquet and get all Things ready ; and to the People, that they might come to partake thereof : For first, he requires his Disciples to do it in Remembrance of him ; that is, to do what he did in like manner as they had seen him do ; and what was it that our Lord did ? why he took the Bread, and

and gave Thanks, and brake it, and gave it to them; saying, *This is my Body which is given for you; this do in Remembrance of me*: As if he had said, Do ye take this; Break, give Thanks, break it and give it to all my Family, *i. e.* to all that shall believe on my Name through your Word, and be Members of my Family hereafter. Now if the Disciples were bound to give it, then every Member of Christ's Family, that is, every true Christian, was no doubt bound to receive it. But as I said before to prevent any Excuses, this is not only strongly implied, but also positively commanded; as the Apostle Paul assures us, *1 Cor. 11. 24.* telling us, *That when our Lord had given Thanks, he brake the Bread and said, Take, Eat, this my Body which is broken for you, Do this in Remembrance of me.* And here we must note, that the Words, *Do this*, do in this place immediately refer to the Words *Take, Eat*; and so concern every Christian; and not as in the Gospel of St. Luke, where the same Words, *i. e.* *Do this*, do not refer to *Take, Eat*, for those Words are omitted by St. Luke, but to *Taking Bread, giving Thanks, breaking it, and giving it to them.* So that in St. Luke's Gospel, Christ by saying, *Do this*, commands his Apostles, and Ministers of the Gospel, to take the Bread,

Bread, give Thanks, break it, and administer it to the Church; and in that of the Corinthians, The Church are commanded to *Take and Eat*; that is, to receive that which is so given them. In the First, by *Do this*, is meant, *Taking Bread, giving Thanks, Breaking it, and Giving it*; and this concerns only the Ministers of the Gospel; none can or must do this but they: In the last, by *Do this*, is meant *Taking and Eating*; and this concerns every Christian; and this is to be done through all Succession of Time, even until the second Coming of our Lord. This evidently appears from what St. Paul writes to the Corinthians, where after having laid the sacred Institution before them, he at last tells them, That by celebrating thereof, they must *shew forth the Lord's Death until he come*.

Now to make the Necessity we have of coming to the Lord's Table, more evidently to appear, give leave to add two or three Considerations more, touching the Weight of this Command:

This Command to come to the Lord's Table, which is included in those Words, *Do this in remembrance of me*, was first given by our blessed Lord only to the eleven Apostles: For tho' Judas sat down with them at the Celebration of the Passover, and dipped

ped with our Lord in the Dish, yet I am not satisfied that he was with them at the Institution of this holy Supper; for by the Relation which St. *Matthew* makes of it, it rather seems to me that it was after *Judas* was gone out upon the Devil's Errand, in order to betray his Lord and Master, that Jesus took Bread, &c. However it was given at its first Institution only to those Apostles that were with our Lord at his last Supper; and yet to shew the universal Obligation that was laid by this Command of Christ upon all Christians, our blessed Lord delivered it himself unto St. *Paul*, when by his miraculous Conversion he was added to the Number of the Apostles. St. *Paul* being a chosen Vessel of Jesus Christ, whom he called by his Grace in so extraordinary a manner, and having appointed him to be an Apostle to the Gentiles, and to preach to the Heathen World, he revealed his whole Mind and Will unto him; and among other Things gave this Commandment also to him; and gave him particular Instructions about it; it was not enough to have St. *Paul* instructed therein by the rest of the Apostles, that had received it from the Lord; but he had it from the Lord himself in a particular manner; for so he himself testifies in his first Epistle to the
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Corinthians; where giving them Account of the Institution of this holy Sacrament, he tells them, 2 Cor. 11. 23. *I have received of the Lord that which also I delivered to you, That the Lord Jesus, the Night in which he was betrayed took Bread, &c.* And if it had not been to be a standing Ordinance in the Church, can we think that the Lord Jesus would have communicated it himself unto St. Paul, that he might deliver it to those Gentiles to whom he was sent to Preach, when they were converted to Christianity by his Ministry?

2. But that which further ought to recommend the keeping of this Command to us, is, that this was the very last Command that our Lord left us: When he was just going out of the World, and taking his Farewell of his Disciples, who he was to see no more till after his Resurrection, then it was he gave them this Command, and left this Charge with them, That they should do as they had seen him do, and thereby remember his Death. This was the last Legacy of our dying Lord, who was then going to shed his Blood for us: And surely such a Legacy left by such a Lord, deserves our Notice: And lays a greater Obligation upon us to observe it: And methinks when I read over those dy-
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ing Expressions of our dearest Lord, I hear our Saviour thus Discoursing to his Disciples.

“ This is the last Supper you are like to
 “ Eat with me in this World ; for I will
 “ not henceforth drink of this Fruit of the
 “ Vine, until I drink it new with you in
 “ the Kingdom of God : But tho’ I shall
 “ no more feast with you my self till we
 “ come together in Heaven ; yet I would
 “ have you meet often with one another,
 “ and Feast often upon my broken Body,
 “ and my Blood shed for you, according
 “ to what you have seen me at this time set
 “ before you : And as you have now seen
 “ me take Bread, give Thanks, break it,
 “ and give it to you, so do you in like man-
 “ ner. This is my Will and Testament,
 “ and the last Injunction that I lay upon
 “ you : If therefore you have any Respect
 “ to the last Command of me your Dying
 “ Lord and Saviour ; if you love me, and
 “ desire to abide in my Love, and to bear
 “ me in Mind when I am gone from you,
 “ do not forget these my last Words, but
 “ *Do this in remembrance of me.* And surely
 ly he that will not by this be perswaded
 that there lies a Necessity upon him of be-
 ing found in the Practice of this Duty, is
 unworthy of the Name of a Disciple of
 Jesus.

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3. But if any should say, This was but a temporary Command, like those given to *Moses*, and by him to the Children of *Israel*, and so was to cease with the Apostles; they will find themselves therein exceedingly mistaken, if they will but consider the fore-quoted Place of the Apostle *Paul* to the Corinthians, who is express that we are not only to be found in the Practice of this Duty, but that we are hereby to *shew forth the Lord's Death, until he come*. By which it appears that this Command of our Lord lays a perpetual Obligation upon us, and is to continue until Christ, who appeared to put away Sin by the Sacrifice of himself, (which in this Sacrament we commemorate) shall appear the second time without Sin unto Salvation. And therefore how those that live in the Neglect of this Duty, can excuse themselves from an apparent Breach of this Command, I know not. And if it be a Sin to live in an apparent Breach of this Command of our Saviour, there is a Necessity of being found in the Practice of it. But,

Secondly, There is a Necessity of our coming to the Table of our Lord, because hereby we emphatically shew our Love and Affection to our dear Redeemer, and give the greatest Instance of our Obedience to him :

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By this, Our Love and our Obedience are put upon the Test: For the Injunction of our Lord being the great Reason of our Duty, our living in a Conformity thereto, and in the Practice thereof, does evidently testify our Obedience to him. And certainly the more pure, and simple, and abstracted from all secular Interests, our Obedience is, the more it is accepted: There is something in Nature to draw us to the Performance of other Duties, or to shew us the reason of our doing them; we see well enough that there is great reason why we should be just, merciful, temperate, sober, chaste, &c. But as to this Duty to which I am perswading, there is no other Ground for our Obedience, but his Divine Command, who has bid us do it in Remembrance of him: and therefore our being found in the Practice thereof, is so much the greater Argument of our Love and Obedience.

Thirdly, Another Reason of the Necessity that lies upon us to be found in the constant Practice of this Duty is, That otherwise we cannot be Followers of them, who through Faith and Patience have gone this Way before us, and have thereby inherited the Promises: I mean we cannot otherwise follow the Example of the Primitive Christians, whom we frequently find in the
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Practice of this Duty ; and whose Practice ought to be our Pattern : For certain those who were taught by the Apostles, who were both guided by an infallible Spirit, and received from the Lord what they delivered the Churches, certainly knew what was the Mind of Christ : and if they look'd upon themselves as concern'd to be found in the constant Practice of this Duty, how can we think our selves to be excused, since this Duty was to be perform'd till the second Coming of our Lord ; for so the Apostle *Paul* assures us, as I have already shew'd. Now that the Primitive Christians were frequently found in the Practice hereof, both Scripture and Antiquity witnesses : Let us hear what Account *St. Luke* gives us hereof in the Acts of the Apostles, Chap. 2. Vers. 46. *They continued daily with one accord in the Temple, and breaking Bread, at home did eat their Meat with gladness and singleness of Heart :* Now by this it appears, that they did as constantly do this, as they publickly met together to pray or hear, and as oft as they did eat and drink together, in token of their Love and Friendship, both which they did very frequently, as that Phrase, *They continued daily*, intimates. And when sometimes the Christians met together, to rejoyce in God's Goodness, and
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made a Feast, inviting thereto the Poor and Indigent, as our Lord had commanded them, which Feasts were called Love-Feasts; at these Feasts they forgot not to celebrate this Divine Institution, which they took to be the most exact Imitation of Christ our Lord, who after the Eating of the Passover, or Paschal Lamb, instituted this last Supper of his, as a Commemoration of his own Death. And therefore it is said in the 42d Verse of the forenamed second of the *Acts*, *they continued stedfastly*, not only in the *Apostles Doctrine and Fellowship*; that is, holding the Principles of the Christian Faith, and Doctrine, and walking in Communion with the Apostles; but also in *Breaking of Bread and Prayer*; that is, in the Participation and Use of all the Ordinances of Christ: and their being said to *continue* in the use of these Things *stedfastly*, shews us both their frequency therein, and that they were not tired therewith.

But tho' they did this frequently on the Week-days in the Primitive Times, yet the Lord's Day was the principal time of the Celebration thereof, as is evident from the 20th of the *Acts* and the 7th Verse, where it is said, *That upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached unto them, &c.* This is

is also intimated from these Words of the Apostle to the Corinthians, 1 Cor. 11. 20. Which in our Translation are, *When ye come together therefore into one place, this is not to eat the Lord's Supper*; but according to the Syriack Translation it runs thus: *When ye meet together, ye do not eat and drink as becomes the Day of the Lord*: And what fitter Season can there be for the celebrating of the Lord's Supper, than the Lord's Day? That this was meant by the *Set-Day* which *Pliny* speaks of, who was a *Heathen*, is very likely; for he saith, *They* (that is, the Primitive Christians) *were wont to assemble before it was light, to sing a Song of Praise together to Christ as God; and to bind themselves by a Sacrament, not to any Wickedness, but that they would not commit Theft, nor Robberies, nor Adultery, nor break their Words, nor deny any thing that was deposited with them, in fine, when it was demanded: And this being done, adds the Author, their Custom was to depart, and to meet together again, but to partake of a common but innocent Meal. And other Authors tell us, That they remembered the Lord by breaking of Bread twice in a Day; that is, both Morning and Evening: And this sufficiently shews what great Affection the Primitive Christians had to this Duty; and in what high Account it was amongst them; since*
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in all their Assemblies it was one part of their Service. And if we would be Followers of the Primitive Christians, who liv'd in the first Ages of Christianity, and undoubtedly best knew the Mind of Christ, and the Doctrine preach'd by the holy Apostles, there is a Necessity for us to be found in the frequent Practice of this Duty.

Fourthly, The great Benefits accrewing to believing Receivers by the Participation of his Ordinance, is certainly that which shews the Necessity that lies upon us to be found in the Practice thereof, to the End of our Lives : For we cannot expect the Benefits that arise by it, unless we are found in the Practice of it ; Priviledge and Duty before so inseparably annexed, that there is no obtaining one, without being found in the other. Now that this Consideration may be more prevalent, I will here set down some of the principal Benefits that we receive, by a frequent Participation of this Solemn Ordinance ; which will be also so many Incouragements to us thereunto.

First then, Hereby we come to have a renewed Sense of divine Love ; which is in nothing so apparent as in the Death of Christ ; For God commendeth his Love towards us, in that, while we were Sinners, Christ died for us, *Rom. 5. 8.* And 'tis in

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this holy Institution we have the clearest sight thereof: For here we see his precious Blood pour'd out for us, one Drop whereof was able to Redeem a World: And he that comes to view it here, cannot but at the same time say, Behold how he loved us! O taste and see how gracious the Lord is! A real Apprehension of this Love of Jesus to the Soul, cannot but carry with it an unspeakable Joy to the Beholder; who from hence is made to conclude, that the Father sent him, because he loved us, as he loved him, *John* 17. 25. And what is our refusing to come to his Feast, less than the slighting of that Love which has provided it? For whatever we may fancy to our selves, our refusing to come to the Table of the Lord, is no other than a despising of God and his Love, and that we think it not worthy of our Acceptance; because we think it not worthy of our Meditation: And therefore how can we think to obtain a Sense of this divine Love in our Souls, when we refuse to admit it into our thoughts or make it the Subject of our Meditation? I do not wonder, my Friends, to see those perplex'd with Fears and Doubts about their Interest in Christ, and the Love and Favour of God, and the Result of their final State, when they shall go out of this World of Time,

Time, into the boundless Ocean of Eternity, whilst they keep at a distance from the Lord's Table, where they might receive the greatest Evidence that can be given of that divine Love that passeth all Understanding: For here the holy Soul comes to make a particular Application of the Love of God to it self, and to say, Now I am sure the Lord Jesus loves me, since he has dyed for me. And therefore those that refuse, or even neglect to come to the Table of the Lord, they refuse their own Mercies, and deprive themselves of that sensible Evidence of divine Love, which is far more worth than the whole World.

Secondly, Hereby we come to see Sin in its proper Colours, and thereby to have an irreconcilable hatred against it, an abhorrence of it: And how great a Mercy this is, only those can tell, who have been beguiled by the Pleasures thereof, and had followed them to their eternal Ruin, had not the powerful Hand of divine Grace rescu'd them, and pluck'd them as a Fire-brand out of the Burning: What wou'd such a Soul give to be deliver'd from the Love of Sin, and to have its Heart set more against it, that it might be out of Danger of being drawn away again by the Wiles thereof! Now the Way to be kept from

the love of Sin, is to behold the Deformity and Turpitude thereof in this Ordinance: For who is there that hath the least Spark of Love to Jesus, that can behold Sin without the greatest Abhorrence when they shall see in this Ordinance that it was Sin that crucify'd our dearest Lord; that nail'd him to the Cross; that gave him that bitter Draught of Vinegar and Gall; and caused him to drink that far more bitter Cup filled with the Wrath of his incensed Father, and which made him cry out upon the Cross, *My God, my God, why hast thou forsaken me?* This was indeed, the Sting of all his Sufferings, this was that Wine-press that he trod alone: And though our Lord was God's eternally begotten Son, who always did the Things that pleased him; yea, and with whom the Father was well pleased too; that Son of his that knew no Sin: yet taking on himself to Answer for the Sin of Man, by Imputation he became a Sinner; and whil'st the God of Purity and Holiness beheld him thus, he let forth all the Flood-gates of his Wrath upon him; such Wrath as would have crushed all Men and Angels to the lowest Hell; such Wrath as none but he, who was supported by his eternal Deity could bear; and which put even him in such an Agony, before he felt the

the Anguish of the Cross, that he sweat Drops of Blood; and when his precious tender Body was lifted upon the Cross, and those blessed Hands of his, which he so often stretched forth to obstinate rebellious Sinners, inviting them to come to him that he might give them Rest; when those blessed Hands, I say, had all their tender Nerves and Sinews prest and torn, by driving those Nails through them, by which he was made fast to the accursed Tree; and when besides, those precious Feet of his, with which he had continually gone up and down all his whole time on Earth, a doing good; when these, I say, were in like manner made fast by Nails drove through 'em; and thereby all those many Veins, and Nerves, and Sinews, which have the quickest Sense of Pain, mangled and torn, and when his ever-blessed Head, which had before all time been circled with the Rays of everlasting Glory, receiv'd at once a thousand Wounds, by thrusting a Mock Crown of sharp and pricking Thorns thereon, by which his precious Blood dropt down thorow a thousand several Rivulets; yet for all this he opened not his Mouth: nor do we hear him crying out, *O my afflicted wounded Head!* or, *O my scourg'd and mangl'd Back!* Or, *O my*

A Treatise of the Sacrament

torn and mangled hands and feet. Not all these Pains, altho' so sharp and pungent, cou'd draw the least Groan from him: 'Twas the Demerit due to Sin, and the Withdrawing of his Father's pleased Countenance, that made him cry out in the Anguish of his Soul, My God, my God, why hast thou thus forsaken me!

Now who can see all this, (which in this Ordinance is lively represented to us) and yet love and live in Sin! Who can behold *a suffering God*, and not be fill'd with Indignation at Sin, the only cursed and procuring Cause thereof?

And this Indignation and Hatred of Sin is yet further heighten'd, when the Soul shall consider, that the Sins that have thus crucify'd its Saviour were its own: It was (says the devout Communicant) for my Offences, that my Saviour was thus deliver'd up; it was my Sin among the rest, that crucify'd this Son of God, and put him to an open shame. And, says the Soul, since 'twas Sin that persecuted, mock'd, and scourg'd him, that pierc'd his Sides, and crown'd him with Thorns; how can I blame the Jews, that were the Instruments in doing this, and yet delight in Sin, which was the Cause thereof? For if Man had not sinn'd, our Lord had never been
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sent down from Heaven, nor lifted up upon the Cross: There had been no occasion for that Interruption of his Bliss and Glory: For he assum'd the Infirmities of our Nature, that he might bear the Punishment of our Sins: And how then can I live in Sin any longer? I must acknowledge indeed, to the shame and confusion of my own Face, that Sin has formerly deluded my Imaginations, and obtain'd my Affections by its tempting Appearances; but now I cannot but loath and abhor it, as it shews it self in the Agony and Passion of my bleeding dying Saviour; which has so heighten'd my Indignation, and exasperated me against it, that I am henceforth resolved to crucifie the Flesh with the Affections and Lusts thereof; and not to spare the most darling Sin, seeing God for my sake spared not his own Son. And it is to me even as a Sword in my Bowels, to think that by the cherishing my carnal Desires and vicious Inclinations, I should ever be the cause of such a Sorrow, and so great Sufferings to the blessed Son of God! Far be it from me to be ever reconcil'd to Sin again, or think to submit to the Tyranny thereof any more; it is surely high time to resolve, that it shall reign no longer in my mortal Body, and that I will not

henceforth any more obey it in the Lusts thereof. I will therefore frequently come to this Ordinance, to this Table of the Lord, that there, by this sad Spectacle of the Sufferings of my dying Lord, I may be more thorowly convinc'd what an evil and bitter thing it is to depart from the living God. And now, since by coming to the Table of the Lord, the Soul may be brought into such a Frame, it will surely appear to be our Interest, as well as our Duty, to come often thither.

But *Thirdly*, By our frequent Participation of the Body and Blood of the Lord, we shall likewise be brought to the Exercise of all those inward Graces, and the Practice of all those outward Duties that the Gospel engages us to. As for instance : *First*, Our Love to God will be hereby encreased : It is an usual Saying, amongst Men, That Love begets Love : But such Love as this was never shew'd by any ; nor indeed could be : *For a good Man*, says the Apostle, *some would even dare to dye* ; and it is a high Pitch of Love indeed ; nor is there many Instances of this, tho' some there are ; but *God commendeth his Love to us*, adds the Apostle, *in that while we were yet Sinners, Christ died for us* : And in saying, *while we were yet Sinners*, the Apostle says the worst

worst that can be said of Men; for by being *Sinners*, we are not only *Strangers* to God, but even *Enemies* and *Rebels*: And that Christ should dye for such, this is stupendious Love indeed, and may well be call'd such *Love as passeth Knowledge*. Now in the Sacrament of the Lord's Supper, this Love of God is most clearly set forth to the Eyes of our Minds; and surely a sight of this Love, cannot but inflame the Soul with Love to God, and beget in the Soul vehement Desires after him: Neither will this Love be a barren Love, but will bring forth Fruit to the Praise and Glory of God's Grace. For,

Secondly, It will also increase our Thankfulness; for the Soul being affected with this bleeding dying Love of Jesus, it makes us to cry out with holy *David*, *What shall I render to the Lord for all his Benefits?* How shall I walk answerable to such unaccountable redeeming Grace and Mercy! Surely, says the Believing Communicant, since Christ our Passover has been thus sacrific'd for me, it is but a reasonable Service for me to offer up my Soul and Body as a living Sacrifice to him; which whilst I offer to God through Jesus Christ, I doubt not but will be acceptable to him. And seeing God has done such great Things for me, I will

not cease to offer to him the Sacrifice of Praise and Thanksgiving.

Thirdly, It will also increase our Faith: It was one of the great Designs of our blessed Lord in the Institution of this sacred Ordinance, to represent to our Faith his Body being broken for us, and his Blood pour'd out to wash away our Sins: For who will not believe in the Lord Jesus, who is thus evidently *set forth as crucified to the Eyes of their Minds*; especially having the Testimony of the Father, That *whosoever believeth in him shall not perish, but have everlasting Life*. Nor does this only strengthen our Faith in Christ, which is the principal thing, but also we are hereby enabled to believe for all things else; For when in this Ordinance we see, that *God has not spared his own Son, but delivered him up for us all*, it is natural for every Believer, to make the same Inference as the Apostle doth, *How shall he not with him also freely give us all things?*

Fourthly, Our Hope in God, and our Dependence upon him for his saving Health, and our eternal Happiness, is also hereby strengthen'd. For here we see Christ the only Foundation, and Anchor of the Soul, which preserves it safe, and brings it to the Harbour of eternal Happiness, the Floods of divine Wrath being asswaged by this bless-

bleſſed Sacrifice, hereby repreſented to us, and all the fiery Darts of the Adverſary hereby quenched, and the Storms of Temptation raiſed againſt us by the World, are hereby alſo allayed, this bleſſed Hope, as the Helmet of Salvation, bearing off all.

Fifthly, Hereby alſo we are enabled with Patience, to bear up under all our Sufferings, and chearfully reſign our ſelves to the divine Diſpoſal, in the moſt afflicting Circumſtances of humane Life; not reviling or revenging our ſelves upon our Enemies: but following the Example of our bleſſed Lord, who when he was reviled, reviled not again, but committed himſelf to him that judgeth righteouſly; for it muſt needs be a mighty Motive to us, to bear our Afflictions patiently, when we conſider how great Things Chriſt has ſuffered for our ſakes.

Time would fail me to ſpeak of all the Benefits we ſhall reap by being found in the Practice of this Duty: For in a Word, an intire Dedication of our ſelves to the Lord Jeſus Chriſt, to be govern'd as well as to be ſaved by him, with a ſincere Reſolution, and hearty Endeavour to ſerve him in Holineſs and Righteouſneſs all the Days of our Lives, as it is what God expects from us, ſo likewise will it be that which will be glad.

gladly done by us, while we are found in the conscientious Discharge of this Duty: For in keeping his Commandments there's great Reward: And it cannot be, that whilst we are thus remembring and shewing forth the Death of our Redeemer, that we should forget that we are now no longer our own, being bought with a Price, even the Price that he paid on the Cross for us; an Emblem whereof is lively set forth in this Ordinance to us; which the more we are found in the Practice of, the more are we strengthened to every good Word and Work.

And that the Life and Power of Christianity is maintained hereby, is further evident from the sad Decay thereof, since this Ordinance has been so much neglected; which is too visible not to be taken Notice of by all observing Christians. For tho' many abuse and prophane this Ordinance for want of a due Preparation, whereby they are hindred from receiving that Benefit by it which they might do, did they but rightly discern the Lord's Body: yet it is impossible that those who live in the total Neglect thereof, should either grow in Grace, or retain any lively sense of the Things of God in their Hearts; For tho' a Man may die of a Surfeit, or turn his Food
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into Poyson; yet he that never eats nor drinks, must inevitably starve and perish. And just so it is in the Case before us.

Our blessed Lord himself is very express in this Matter, and has spoken so much to this purpose, that one would wonder that any one, who pretends to be a Christian, should need any further Motive or Encouragement to come to this Ordinance: Hear his owns Words, *John 6. 53, 54, &c. Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, you have no Life in you: Whosoever eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day: For my Flesh is Meat indeed, and my Blood is Drink indeed: he that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.* Now what is it to eat the Flesh, and drink the Blood of Christ? Is it not a spiritual Eating and Drinking which is here intended? And do we not spiritually eat his Flesh, and drink his Blood, by a believing Participation of this blessed Sacrament of the Body and Blood of our Lord? It is by communicating in this Ordinance, that we spiritually and sacramentally eat his Flesh, and drink his Blood; and thereby receive all the blessed Benefits of his Incarnation, Death and Passion.

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Since therefore the Benefits of worthily coming to the Lord's Supper, and frequently partaking thereof are so great, suffer me a little to address my self unto those, who having these Advantages often laid before them, do yet still continue to live in the Neglect hereof.

It was for your sakes, that I was first put upon writing this Treatise, and therefore I beseech you, suffer me to ask you a few Questions.

1. Do you ever think of your Duty towards God? One wou'd wonder, that any who allow themselves time to think of their Duty, should be so stupid as to over-look this, which is so particularly commanded, and commended to us. It must needs be therefore, that this Neglect must proceed thro' thoughtlessness of the Condition you are in, and of the Duty that you owe to God; or else it is impossible a Duty so obvious, so important, so concerning, and of such mighty Consequence, should be utterly forgotten.

Do you ever think of your neglecting to come to the Lord's Table in particular? 'Tis strange, methinks, if it should not at some time or other be remembred by you; and if it be, pray tell me, Does not that Remembrance fill you with secret Shame
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and Confusion? Are you not fain to shift off such Thoughts, and lay 'em aside, because they are troublesome to you? I have read of an Eunuch that hath been converted to the Christian Religion, forsook it and fell off to Paganism, because of the Persecution that was raised against the Christians in the Reign of *Sapores* King of *Persia*, and it happening one *Simeon*, a Bishop, who had been the Instrument of the Eunuch's Conversion, being taken by the King's Officers, and carry'd to the Place of his Martyrdom, this Apostate Eunuch, would needs go to see him, and spake to him as he went along; but the Bishop chiding him severely for his Apostacy, would hardly look upon him: After he was gone by, the Eunuch made this Reflection upon what had past, *If Simeon be thus angry, and turns away his Face from me, how shall I behold the Face of Jesus Christ hereafter?* And this Reflection fell with such weight upon his Spirit, that he immediately cried out, *I am a Christian, and henceforth renounce all Idols for ever:* Whereupon, being taken up by the Officers, he was hurried away to the Stake, and joyfully suffer'd Martyrdom with the Bishop, who had so seasonably reprov'd him. The Use that I wou'd make of this Story is this: If thou art not able
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hear to bear the Convictions and Reproofs of thy own Conscience, for the Neglect of this Ordinance, how wilt thou answer it to the Lord Jesus Christ another Day; when he shall come to deal with thee for thy Negligence herein, and interpret it a Despising of his offer'd Grace, and a Rejecting of his dying Love, how wilt thou do to answer him?

3. Do you not judge it highly reasonable to remove the Cause of that Disturbance you find upon your Spirits for your Remissness in this Matter? For assure your self, till the Cause be removed, the Effect will not cease: Whilst Sin, unrepented of, lie at your Doors, the Guilt thereof will haunt you with frightful Apparitions of the Wrath to come. And if (as I have said before) it be so hard for you to give an Account to your selves, how do you expect to do it to God (the strict Observer and impartial Judge of all your Actions, and of all your Omissions?) If you your self had promised some great Advantages to those that should perform such and such Services; and the Persons to whom you had promis'd these Advantages should altogether neglect to perform the Services enjoyn'd, wou'd you not think they slighted your Favours, and judge 'em unworthy

worthy of those Advantages you had offer'd 'em? And you would not think you did justly in depriving them of 'em? And if so, will it not be most just in the righteous Judge of Heaven and Earth, to deal so with you, that neglect and despise the Table of the Lord, and all those blessed Invitations he makes you to come thither?

4. Did Death never knock at your Door by any violent Sicknes? Were you never under any real Apprehensions of being seized on by that King of Terrors? Or if you have not, have you not seen others in that Condition? Have you your self, or have you heard others complain at such a time of being troubled for their too frequent attendance at the Table of the Lord? Or have you not rather at such times been troubled for your Neglect thereof? And have you not heard others likewise make the same Complaint? Yea, have you not made Vows and Promises at such a time that you wou'd be more diligent in the performance of this Duty for the time to come? I am sure it has been so with others, that have had any Sense of Religion upon 'em. And if in such Seasons it has been so with you, remember the Vows of God are upon you, and see that you perform 'em. It is storied of *Theodosius* the Emperor, that ha-
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ving ask'd of *Slipismend*, Archbishop of Cologn, *Which was the surest Way to Happiness?* He answer'd, *Perform unto God when thou art well, what thou promised on a Sick-bed:* And if at such a time any of you have made Promises of renew'd Obedience, it is your great Concernment to perform them in your Health.

But methinks I hear some of you say, I am convinc'd, that it is my Duty to receive the Sacrament; and also, that it wou'd be my great Advantage so to do, were I so prepar'd for it, that I cou'd do it worthily. But I fear I am not sufficiently prepar'd, and to come to the Lord's Table, and there to eat and drink Unworthily, wou'd be to eat and drink my own Damnation: And this is the Reason that makes me afraid to come thither.

To such I answer: First, Hast thou endeavour'd to prepare thy self for it? What hast thou done towards Preparation? For this Objection is but an idle Excuse, if thou tak'st no care to prepare thy self for it. And tho' the Preparation of the Heart be indeed of God, yet there is something to be done on our part to obtain it; We must humbly beg of him to prepare our Hearts for us; it is enough, that he has promis'd to give us when we ask; and
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sure that thing is little worth, that is not worth the asking; and therefore to say our Hearts are not prepar'd, when we don't endeavour to be prepar'd, is but to deceive our selves. But then, Secondly, Dost thou attend upon the hearing of the Word? That's one way by which thou may'st come to be prepar'd. And then, Thirdly, Dost thou carefully practice what thou hearest? *They that do my Will*, says our Saviour, *they shall know of my Doctrine whether it be of God.* And if thou seekest in good earnest after a prepar'd Heart, thy Heart is so far prepar'd that thou may'st go comfortably to the Lord's Table, and be a welcome Guest there.

But if thou art one that fearest God in Truth, and makest Conscience of thy Ways, and yet deemeest thy self unworthy of the Lord's Table, and fearest to eat unworthily, I have here, for thy assistance, added several Forms of Prayer to help thee in thy Addresses to the God of all Grace, to be used in order to thy Preparation to it; and that both when thou art receiving, and after thou hast receiv'd; that so thou may'st come to the Table of the Lord with Advantage and Comfort. Only let me add this for thy Encouragement, and to prevent thy needless Fears, That whereas the Apostle Paul saith, *He that eateth and drinketh unworthily,*

thily, eateth and drinketh Damnation to himself; it is not to be taken in the largest Latitude that we commonly take those Words in; as if the Damnation of Hell was meant thereby; for it may as well be rendered Judgment or Loss; and as if the Apostle should say, He that eateth and drinketh unworthily, not discerning the Lord's Body, he doth it to his own Loss and Damage, and loseth thereby that advantage which he might otherwise receive; and besides that, provoketh the Lord to Anger by his so doing; and therefore saith he to the Corinthians, Many are sick and weak among you, and some are fallen asleep: So that the greatest Judgment here mentioned, is but Temporal Death, which is far short of Eternal Damnation.

3 NO 63

DIRECTIONS

H O W

To Prepare Ourselves

F O R T H E

Worthy Receiving

O F T H E

LORD's SUPPER,

*For the Help and Assistance of those who
desire to come to the Lord's Table, but are
afraid of being Unworthy Receivers.*

IN this Manual I chiefly intend their Help, whom the Fear of being unworthy Receivers, which is the great Objection that I have heard divers make, (whom I am bound to believe make it conscientiously also, their Conversations shewing nothing to the contrary) does keep from the Lord's Table.

I have already said, that the Preparation of the Heart is of the Lord; and that therefore we should fervently beg of the Lord to prepare our Hearts for us; For which the following Prayer may be made use of.

A Prayer to have the Heart so prepared, as to come worthily to the Lord's Table.

O Most glorious and blessed Lord God, who out of thy great and infinite Love to poor lost Sinners, has given thy only begotten Son, not only to make Satisfaction to thy Justice for their Sins, by that one Offering which he made thro' the eternal Spirit upon the Cross, but also in his Love and in his Pity to seek and save 'em; but hast likewise graciously invited them to his own Table, that there he may give them his Love: Lord, what great Grace, what manner of Love is this? And with what Joyfulness of Heart ought I to accept thereof? But, blessed Lord, such is my own Vileness and Unworthiness, that I am afraid to approach near unto thee, because thou art a God of purer Eyes than to behold Iniquity, and Wretch that I am, I am nothing else but Sin: How can I hope to have Communion with thee, who art a pure and holy God, when my Heart is not cleansed from its

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Filthineſſ? 'Tis this, O Lord, that makes my
Fleſh tremble, becauſe of thee, and that makes
me afraid of thy Judgments: For if I ſhould
come to the Table of my King in my own filthy
and polluted Rags, not having on a Wedding-
garment, not being cloath'd with the Robes of
thy Righteouſneſſ, what can I expect but a Curſe,
inſtead of a Bleſſing? It is on'y the Robe of
thy Righteouſneſſ, O thou bleſſed and lovely Je-
ſus, that can give me Acceptance with thy Fa-
ther, and make me a worthy Gueſt at thy Table.
And yet, Lord, tho' thou art ſo pure and holy,
and I am ſo ſinful and vile, there is ſtill, through
thy gracious and condeſcending Love and Mer-
cy, ſome Hope left for me; for, if thou wilt
thou canſt make me clean; and that thou wilt,
I have no reaſon to queſtion, ſince thou haſt pro-
miſed to cleanſe the Blood that thou haſt not
cleanſed; and to make them thy People, that
were not thy People, and thoſe Beloved, that
were not Beloved. To thee therefore do I come,
O Lord, for purging and for cleanſing Mercy;
purge me, O Lord, and I ſhall be purged;
cleanſe me, and I ſhall be made clean: And
tho' I am unworthy in my ſelf to come to thy
Table, yet thou, O Lord, canſt make me wor-
thy with thy Worthineſſ, and Comely through thy
Son's Comelineſſ; to thee therefore do I humbly
addreſſ my ſelf, earneſtly begging of thee, That
ſince thou haſt begot in my Heart unfeigned De-
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sires of meeting my Lord at the Table, there to commemorate his precious Death and Passion, that thou wouldest prepare my Heart for so holy a Repast, and let not my Unpreparedness be an Obstruction to the meeting of my Lord there, but help me, I humbly beseech thee, so to come to thy Table, that I may there discern thy dying Love and thy redeeming Grace; and that it may have that Efficacy upon my Heart, that I may go from thy Table with longing Desires of further Communion and Fellowship with thee, and steadfast Resolutions of henceforth living no more to my self, nor to the fulfilling the Lusts of the Flesh, but that I may live unto him who has died for me, even unto thee, O blessed Jesus: To whom, with the Father, and the eternal Spirit, be everlasting Praises, both now and for ever. Amen.

After thou hast by this or some such other Form, prayed for a prepared Heart, whereby thou may'st come to be a worthy Receiver at the Lord's Table, special Care must be taken that thou dost nothing whereby thou may'st prevent thy Prayers from being heard; for it was David's Experience of old, That if he regarded Iniquity in his Heart, the Lord would not hear him: See therefore that thou orderest thy Conversation aright, for unto such God will shew his

his Salvation. To direct thee therefore a little herein;

1. Avoid all ill Company, as much as possible. 'Tis true, while we are in the World, and have Callings to follow therein, we cannot sometimes avoid being in ill Company: But then take care that such Company be not thy choice, but thy burthen; as they were *David's* of old; *Wo is me*, said he, *that I dwell in Mesheck, and that I sojourn in the Tents of Kedar.* And when in the way of thy Calling thou art cast into ill Company, lift up thy Heart to God, that thou may'st be kept from the Evil of the Company thou art in.

2. Associate thy self with them that are bright and sincere Christians; such from whom thou may'st learn some spiritual good: Thou acknowledgest every Day in the *Creed*, that thou believest the *Communion of Saints*; yet the Saints then be the Men of thy Communion and Society, with whom thou chooseth to keep company: This was *David's* Practice: *My delight*, saith he, *is in the Saints, and in the Excellent that are upon Earth*: So also let thine be. When live Coals are taken out single, they soon die and go out; but being kept together, they keep each other alive. This is very applicable to the *Communion of Saints*.

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3. Avoid all those Things that have a tendency to draw off the Heart from God ; such are Recreations and Pleasures, and immoderate Diversions. When Diversions becomes immoderate, then they become unlawful ; their use is, and ought to be, to refresh and exhilarate the Spirits, and make the Soul more vigorous and active in the Service of God : But when they deaden our Affections to the Things of God, and render us dull and unactive, we ought to lay 'em aside, for then they are Hindrances and not Helps.

4. Avoid all idle and impertinent Discourse : It is a Shame that we should stand in need of such a Caution as this, after our blessed Lord has told us, That for every idle Word that Men shall speak, they must give an Account at the Day of Judgment. And surely did we but often meditate of that awful Judgment, and on the Account that we are to give at that Day, even for idle Words, we should not allow our Tongues that Liberty which we frequently do. Idle and impertinent Discourses do not only thrust the Thoughts of heavenly Things out of our Hearts, but do also deaden our Hearts to the Things of God, and make us unfit for spiritual Converse, in which the Life of Christian Communion lies. And as for *Evil*

communication, the Apostle tells us, it *corrupts good manners*; and therefore, if we will be discoursing, let us do it so that our Words may minister Grace to the Hearers, for so we shall bring more Glory to God, and Comfort and Edification to our own Souls: For whoever observes it, will find, that good Discourse tends to the quickning of our Graces, but that which is frothy and unprofitable to the damping of our Souls, and to the quenching of God's holy Spirit in us, which is a dreadful Thing, and ought by all Men to be avoided.

5. Speak Evil of no Man. How unnecessary soever this Caution may seem, yet is there so much Weight in it, that the Psalmist makes it one of the Qualifications of them that shall dwell in God's holy Hill, that they are such as take not up a Reproach against their Neighbour. And indeed Slandering and Back-biting, is that which renders a Man in a great measure like the Devil, who is therefore called the Accuser of the Brethren, and that not without cause; for he is always almost accusing us to God, as he did holy *Job*, whom he accused of serving God for his own Self-ends; which tho' God knew it to be false, being well assured of the Sincerity of his own Grace in him, yet the Devil falsely accusing, brought

Job a great deal of Affliction and Sorrow, tho' God over-ruled it so, as that in the end it brought more Glory to God, and Comfort to *Job*, the Devil being prov'd a false Accuser. Contrary hereto is that excellent Spirit of Charity, which the Apostle commends to the *Corinthians*, as the *more excellent Way*; of which one thing that he says in commendation of *Charity* is, that it is so far from *speaking*, that *it thinketh no Evil*. And therefore not to speak Evil of any Man, or take up a Reproach against our Neighbour, is that which will not only procure us most Peace among them, but in our own Consciences also.

6. Do all the Good you can. This is indeed to be like him who went about continually doing good, and who has commanded us to be like our heavenly Father, of whom the Prophet *David* says, *Thou art good, and dost good*: And if to do good, be what God does, it must be surely what we ought to do: Tho' we cannot come up to that Great Example in the Degree of doing it: For God is perfectly and essentially Good; yea, the Eternal Fountain of all Goodness; whereas all the good that we have or can do is from God, and so derivative. But this Caution of doing all the good we can, is perhaps more comprehensive than at first
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it may seem to us ; and takes in all the Duties of Religion ; for if whatever God has commanded us is good, (of which there is no Question to be made) then it is as much as to say, Let us do all that God hath commanded us ; Let us walk in his Ways, and keep his Commandments : And sure we have no reason to think this a hard Injunction, for his Commandments are not grievous ; especially if we consider the Encouragement we have to do so : For the Apostle *John* tells us, that those that do his Commandments, shall *have right to the Tree of Life* : To have been admitted to eat of it (after our first Parents had forfeited their Right thereto, and were thrown out of Paradise for their Disobedience) had been great Grace ; but to *have Right* to eat thereof, shews us by whom that Right is purchas'd, even by him that has the Key of *David*, that shuts and no Man opens, and that opens and no Man shuts ; he it is that has again open'd the Gates of Paradise for us, and procured a Right for all them that keep his Commandments, to eat of the Tree of Life, which is in the midst of the Paradise of God.

7. Read the Scriptures daily: These will be to you a Salve for every Sore ; and be a Support in every Condition *David* found

this to be a Comfort to him in his Afflictions; and the Apostle assures us, that it is profitable in all Cases, and is able to make the Man of God perfect, thoroughly furnished to all good Works: Yea, we have yet a greater Testimony, even that of our blessed Lord himself, who both commands it, and commends it to us, *Search the Scriptures*, there's his Command; *for they are they which testify of me*; and to find Christ in the Scriptures does surely extreamly commend them to a Christian's Perusal. The Old Testament shews us by what Signs and Tokens we may find out the *Messiah*; and in the New Testament points him out unto us, and tells us, that Jesus of *Nazareth* is he; and shews us what he has done, and what he has suffer'd for us; and to what end he did it: even that he might redeem us from all Iniquity, and purchase us to himself to be a peculiar People, zealous of good Works. There we have also his last Will and Testament, and the great Legacy and Bequest he made us at his Death: which is no less than himself, and in him that Peace which passeth all Understanding; and which is so well fix'd and establish'd, that neither Men nor Devils shall be able to take it away from us. And this must needs be an engaging Argument to perswade us to a daily reading

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ing of the Scripture. Children take delight in looking over the Will of their Parents, especially when they find there is any Legacy left therein to them : Now here all the Children of God have a Legacy left them, and an Inheritance made over to them, even such an Inheritance as is incorruptible and undefiled, and that fadeth not away. And therefore we should be often looking over the Legacy, that so we might rejoyce in the hope of the Glory to come.

8. *Be much in Prayer* : He that is always wanting, should be always seeking to supply his Wants ; and there is no other way of doing this but by Prayer. God, who is rich in Mercy, has made great and precious Promises to us ; but the Blessings contain'd therein are only attainable by us, as we are found in the Exercise of this Duty : *Ask, and ye shall have ; seek, and ye shall find ; knock, and it shall be opened unto you* : These are the Terms on which the Mercy promis'd is obtain'd. We have need of Bread every Day, our natural Lives are supported by it ; but yet cannot expect it at the last as a Blessing, unless we beg it at the hand of Heaven every Day ; and therefore our Lord has commanded us to pray, *Give us this Day our daily Bread* ; not, *Give us this Day Bread for a Week, or Bread*

for a Month, or Bread for a Year; but, Give us this Day our daily Bread: or as it may be render'd, Give us this Day the Bread of the Day: Because we must be every Day praying for it, as the *Israelites* in the Wilderness, they gathered the Manna up every Morning. By daily Prayer, our daily Wants are every Day supply'd. And this is the Medium by which all spiritual Supplies are handed down unto us: This is the Remedy for all our Distempers: *Is any Man afflicted*, says the Apostle *James*, let him pray: 'Twas by Prayer that *Jacob* was deliver'd from the Fear of his Brother *Esau*, and by which he prevailed even with God, and obtained the Name of *Israel*. It is by Prayer, that we have Communion with God, and obtain whatever we stand in need of. For we know, saith the beloved Disciple, *That if we ask any thing according to his Will, he heareth us*; which is such a mighty Encouragement to Prayer, that I know not what can be more. And he that sincerely desires to come to the Table of the Lord, as an acceptable Guest and a worthy Receiver, cannot take a better and more proper course to be so, than to be often in Prayer; *If any Man want Wisdom*, says *St. James*, let him ask it of God. But shall he get it if he does? Yes, that he shall; as if he had said, for

for God *giveth liberally, and upbraideth not.* And so if any Man want Faith, or Hope, or Charity, or to have his earthly Affections mortified, and to get the Dominion over the Power of Sin; or if he want Humility, or Self-denial, or Purity of Spirit; I say, if a Man wants any of these Things, let him ask 'em of God, for he is the God of all Grace; and has declared and manifested himself to his People in all Ages, to be a Prayer-hearing God; insomuch that it is one of the Names by which he is called; hence the Psalmist addresses himself thus to God, Psal. 65. 2. *O thou that hearest Prayer, unto thee shall all flesh come.* And we are compas'd about with a Cloud of Witnesses, that have in all Ages experienc'd him to be so: David plentifully witnesses to his Truth; *I cried to the Lord in my Trouble, and he delivered me out of my Distresses,* Psal. 107. 6. and 120. 1. and in many other Places. We have therefore abundant Encouragement to be much in Prayer; nor can we take a better course to come as worthy Guest to the Lord's Table; if we want Preparation, let us beg it of God; and when he puts us upon asking it, it is a sure sign that he intends to give, because he has said, *That when he does prepare the Heart to pray, he also will incline his Ear to hear.* I have en-

larg'd a little upon these Things, because they are so necessary to a Christian in the whole course of his Life, and more especially if he intends to be a worthy Receiver at the Table of the Lord.

9. But there is another Duty more particularly to be applied to by those that desire to come to the Lord's Table; and that is, Self-examination: Which I shall a little more largely insist on, because it is pressed on the *Corinthians* by the Apostle Paul, to this end and purpose, 1 Cor. 11. 28. *But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup: And the reason he gives for it is, Because he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body: By which the Apostle does more than seem to intimate, that the reason why so many eat and drink unworthily, not discerning the Lord's Body, is for want of a due Examination of themselves before they come there.*

In speaking therefore to this *Examination*, I shall briefly shew what it is we are to examine ourselves about; and then lay down some Heads to help you in this Work.

First then, In our Examination, *let us examine our own Hearts*, as to its Sincerity in the Work we are going about; and I am
sure

sure there is need enough of this, for *the heart is deceitful above all things, and desperately wicked*; yea, so deceitful it is, that there is no trusting it; for *he that trusteth to his own heart, the wisest of Men has pronounced a Fool*, Prov. 28. 26. David therefore in this Work of Examination, would not trust to his own Heart, but calls in divine Assistance, *Psal. 139. 23. Search me, O God, and know my heart; try me, and know my thoughts.* So let us also do: Let us go to God and say, Lord, I am afraid lest my own Heart should deceive me; I think my Ends in coming to the Table are upright and sincere, and that I design therein only to Commemorate the Death of my dearest Saviour, and to receive the renewed Pledges of his dying bleeding Love, laid open even to the Eyes of my Sense, as well as of my Soul, that I may be more sensibly affected with the Love of Jesus, and thereby have my Desires and Affections drawn forth more strongly after him. But, O Lord, I am afraid lest my Heart should deceive me in this Matter, and lest the Love of the World, or the Praise of Men, or some other secret Lust, should lye hid at the bottom; and therefore search me, and try me, O Lord, and see if there be any false Way in me, and lead me in the Way everlasting.

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Secondly, *Examine your own State* ; Are you in a State of Nature, or in a State of Grace? One of the two you must be: Either you are still in your Sins, or else you are deliver'd out of them: If you are still in the Flesh, that is, in the corrupted unrenew'd Nature, you cannot please God: If you wou'd come worthily to the Table of the Lord, you must get into Christ, who is the true Ark (whereof that of *Noah* was but a Type) who can only save you from that Deluge of Divine Wrath, which will one day over-spread the whole World; You must be renewed in the Spirit of your Minds, and made New Creatures. I know these Things are counted strange to worldly and carnal Professors, and scoff'd at by the Atheists and Debauchees of this Generation; but notwithstanding that, 'tis an Eternal Truth, and testified by the Eternal Spirit in the Scriptures, That, *if any Man be in Christ, he is a new Creature, and must be born again*, 2 Cor. 5. 17. and John 3. 3. Now this being made a new Creature consists not in having your Bodies new made, or entring the second time into your Mother's Womb, and being born a second time; as *Nicodemus* himself, tho' a Master in *Israel*, and a chief Ruler among the Jews, was once apt to imagine; and there be too
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many, the more is the Pity, altogether as ignorant of the *New-Birth* at this Day; but it consists in having the Understanding enlightened; to know the Things that are freely given us of God; and to have our crooked perverse Wills changed, made strait and regulated, according to the Rule of God's Word, and brought into a Conformity to the Divine Will; so that the Soul can truly pray, *Thy Will be done in Earth, as it is in Heaven*; and then there is also a Change made upon the Affections, which are hereby renewed, and brought off from the Love of the World, and all carnal Objects, and placed only on the Lord Jesus Christ; for the Soul coming to have a true Sence of the inexpressible Love of the Lord Jesus Christ, in his redeeming it from all Iniquity, and delivering it from the Wrath to come, the result thereof is, the Soul's being filled with a most ardent Love unto, and Admiration of the Lord Jesus Christ; *For we love him, because he first loved us*. And from this Change thus made in the Soul by the Divine Spirit, there comes also to be a Change in the Conversation; which brings me to a third Head of Examination.

Thirdly, *Examine your own Ways*: See what you are doing; if your State be changed, your Life will be so too: There will be

be a change of Company, a change in your Customs, and a change in your whole Conversations: Before, you walk'd according to the Course of this World, and were act-ed by that Spirit that now worketh in the Children of Disobedience: but now, being under that conduct of a better Guide, you will walk in ways of New Obedience towards *God*: Examine your self therefore, whether it be thus with you; if you find it so, you may go boldly to the Table of the Lord, and hear your blessed Redeemer say to you, *Eat, O Friends; drink, yea, drink abundantly, O Beloved!*

But if upon Examination, you find your self a stranger to the Power of Religion, and unacquainted with the Work of Regeneration, or the New Birth; and cannot experience any Spiritual Change to be wrought in you; but that you are still the same unrenew'd Person that ever you were, and that you are going on in your old Ways, and pursuing your former Lusts; you have just reason to fear you will be but an unwelcome Guest at the Table of the Lord; and that first of all, your present Work will be to cease to do evil, and learn to do well, and repent of the evil of your Ways, according to the Council that God gives to the People of *Israel* by the Prophet

phet *Isaiah*, in the first Chapter of his Prophecy, Ver. 16, 17, 18. *Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek Judgment, relieve the oppressed, judge the fatherless, plead for the widow: Come, now, and let us reason together, saith the Lord, tho' your sins be as scarlet, they shall be as white as snow, altho' they be red like crimson, they shall be as wooll.* As if God should say to you, 'Tis in vain for you to make a Profession of Religion, and to think of coming to my House, or to my Table, while you go on in a Course of Sin; and perhaps make a Profession of Religion a Cloak to cover your Wickedness; which instead of pleasing me, is a greater Aggravation of your Crimes; for the sacrifice of the wicked is an Abomination to the Lord; how much more when he brings it with a wicked mind! And therefore your first Business is to reform your Lives, to amend your Manners, and to put away your Wickedness; and when you have done that, *Come now, says God, and let us reason together; now I have Mercy in store for you; now 'tis not your former Sins that need to keep you back: for tho' your sins be as scarlet, they shall be white as snow, altho' they be red like crimson, they shall be as wooll.*

Supposing therefore that you have, or
are

are resolved to forsake every evil Way, and to turn to the Lord with full purpose of Heart; and as an Effect thereof desirest to come to the Lord's Table as a worthy Receiver, I shall here proceed to lay down some brief Heads of Self-examination, upon every one of the Commandments; whereby thou may'st see and be humbled for thy manifold Deviations from the holy Law of God: And this with the Divine Blessing, may be of good use to thee.

Brief Heads for Self-Examination upon each of the Ten Commandments.

The First Commandment.

DO I really and truly believe the Being of God? Or have I at any time doubted of his holy and wise Providence, or of his Power, his Mercy, his Justice; or any other of his Attributes?

Do I think my self obliged to obey God, as well as to believe in him? Do I love him, as my Father, as well as fear him, as my Judge?

Do I praise God as my Maker, with daily and humble Thanks for all his Mercies to me? Or wherein I have failed herein?

Have

Have I not been more afraid to displease Men than God? And have I not sinned against him to avoid displeasing them? Or to save my self from outward Sufferings?

Have I not made an Idol to my self, and set it up in competition with God? yea, have I not set up the Lusts of my own Heart, as, Pride, Self-love, Covetousness, and worship'd them, instead of the blessed God?

Have I not had my Heart lifted up in Prosperity, and so forgotten the God of my Mercies? Or have I not relied more upon outward Means than upon him, in the time of Adversity? Or being in Distress and Danger, have I not sought Deliverance by unlawful Means?

Have I not out of Despair of God's Mercy, neglected my own Duty? Or by a presumptuous Dependence upon it, encourag'd my self to go on in Sin?

Have I not disregarded the Divine Threatnings, and yet been discontented and impatient under God's chastizing hand?

The Second Commandment.

Have I apprehended God as an infinite incomprehensible Essence, without framing
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to my self any Bodily Shape or Form of Him that is invisible?

Have I worship'd God by an Image, or given that Honour to Saint or Angel, which is due only to himself?

Have I not omitted many Religious Duties, and fail'd in several Parts of Religious Worship?

Have I not sometimes omitted, and at other times slightly perform'd Morning and Evening Prayer, and Reading of the holy Scriptures?

Have I not sometimes neglected, and at other times been indifferent and careless, with respect to my coming to the Publick Worship?

Have I not, when there, behav'd my self Irreverently, and wanted that holy Fear and Reverence and awful Apprehensions of the Presence of the invisible Majesty of Heaven, which I ought to have had?

Have I not heard the Word preached there carelessly, and without making a due Application of what has been spoken to my own Soul? And have I not been thoughtless of who it was that spake to me, and the Message that he brought?

Have I not often lost the Benefit I might have gain'd by hearing of God's Word
for

for want of meditating on it afterwards ?

The Third Commandment.

Have I not been guilty of vain, impertinent, and customary Swearing ?

Have I not been guilty of swearing Things that are false, and that upon my own Knowledge ; and so call'd the God of Truth to witness to a Lye ?

Have I not wilfully prejudic'd my Neighbour, by engaging to him to do that which I knew was not in my Power to perform ?

Have I not willingly broken a voluntary religious and deliberate Vow, made purposely to God and his Glory ?

Have I seriously consider'd and bewail'd my frequent and dangerous Violations of that great and solemn Vow which I made to God in my Baptism ?

Have I given to God, upon every Occasion and Opportunity I have had, the Honour due unto his great Name ? Or have I not many times spoken of him without due Fear and Reverence ?

Have I, on all Occasions, taken care to sanctifie the Name of God in my Heart, and so make him my Fear and my Dread ?

Have I not been guilty of causing others to

to blaspheme the holy Name of God, and then made a mock and scoff thereat : And have I not wilfully provoked others to swear, whom I knew wou'd swear, if they were provok'd ?

The Fourth Commandment.

Have I not neglected God's Publick Worship on the Lord's Day ? And have I not often prophan'd it, by spending my time thereon in vain and idle Sports and Recreations, in impertinent and unprofitable Discourses, in worldly Business, and unnecessary Visits ?

Have I not been careless in looking after my Family, and in seeing that they did not prophane the Lord's Day ? or have I taken care that they were engag'd in the Worship of God on this Day ?

Have I conscientiously served God upon this Day, both in private and publick with my Family ; and afterwards gone to the Place of God's Publick Worship, and there behaved my self as I ought to do during the time of Prayer, and Preaching the Word ?

Have I made conscience of forbearing, or ceasing from bodily Labour, or any worldly Business on that Day, except it
were

were Works of Mercy and Necessity?

Have I not counted the Duties of this Day burdensome or wearisome to me, and wish'd that the Sabbath was over, that I might go about my worldly Business?

The Fifth Commandment.

Have I not been wanting in my Duty to my Parents, and other Relations, by not paying them that Duty and Honour which I ought to do, and which I am commanded by this Commandment?

Have I not censur'd, envy'd, and carried my self proudly and disrespectfully towards those that have been set over me, either in the Family to which I belong, or in the Church, or in Civil Government, instead of honouring 'em, and imitating their Vertues, and praying for them?

Have I not been undutiful to my Parents, disloyal to my Sovereign, stubborn, disobedient, and unfaithful to my Master, unthankful and refractory to my Minister, and peevish, cross, and unkind to my Yoak-fellow?

Have I not been careless and negligent to instruct and encourage in well-doing, and to reprove and chastise for ill-doing those who are under my Charge?

Have

Have I not grieved my Parents, by my stubborn and rebellious Carriage towards them? And have I not often disobeyed their Commands, and refused to do what they have bidden me; and neglected to take the Advice and Counsel they have given me, tho' it was for God's Glory and my own Good?

The Sixth Commandment.

Have I not seen my Poor Neighbours in Want, and yet have shut my Bowels of Pity and Compassion from them, when it has been in the Power of my Hand to relieve them, by ministring to their Necessities?

Have I not hated my Neighbour in my Heart, and either hastened his Death, by concealing the Designs of others against his Life; or at leastwise wished his Death?

Have I not by fighting or quarrelling either wounded or maimed him? And have I not encouraged and drawn him into those Sins that have destroy'd his Health, and threatened his Life?

Have I not by reviling and provoking Speeches, drawn him to the committing of those Vices which have rendered him obnoxious to the Punishment of the Law

and by that means satisfied my own wicked Thoughts and Purposes of Malice and Revenge against him?

Have I not by Intemperance in Meat and Drink, offended God's holy Majesty, prejudiced my own Health, endangered my own Life, and thereby sinned against my own Soul?

The Seventh Commandment.

Have I not been guilty of actually defiling my own Body, by lying with my Neighbour's Wife?

Have I not, by lusting after other Women, made my self guilty of Adultery, Fornication and Uncleanness?

And have I not given way to Uncleanness, both by my Hands and Eyes?

Have I labour'd to bring under my Body by Fasting and other Acts of Mortification, that so all evil Concupiscence might be thereby suppressed?

Have I not pamper'd my Body by inordinate Eating and Drinking, and by cherishing unclean Thoughts, Purposes and Desires, defiled my Soul?

Have I not wilfully ran into those Houses where I might meet with Temptations to Uncleanness, or used any Provocations thereunto?

Have

Have I used filthy obscene Words and Speeches, or been guilty of immodest and unchast Behaviour? Or have I delighted in the Company of those who have been guilty thereof?

Have I reprov'd such Discourses and Actions, when I have happened to have been where they have been used? And have used all those Means that I ought to encourage Chastity and Purity in my self and others?

The Eighth Commandment.

Have I been satisfied with that Station and Condition of Life, wherein the Providence of God hath plac'd me?

Have I not through Idleness and Neglect of my particular Calling, run into Debt, without hopes or purposes of repaying them again?

Have I not out of an inordinate Desire of Gain, or to gratifie my Pride and Ambition, launch'd out into Trade beyond what the Stock I had would admit of, and by that means contracted such Debts as I am never able to pay?

Have I not cheated or over-reached my Neighbour, in Buying and Selling; or any other way of Traffick or Merchandizing?

zing? Or by breaking my Covenants, fraudulent Writings, false Weights and Measures, or falsifying my Word, or by any Means?

Have I not taken Occasion from the Knowledge I had of my Neighbour's Necessity, to increase the Price of my Commodity, and thereby taken excessive Gain?

Have I in all my Dealings and Concernments with others, taken Care to deal justly and uprightly, and to do as I would be done unto, keeping a Conscience void of Offence, both towards God and Man?

The Ninth Commandment.

Have I, as often as I have been called thereunto, born Witness to the Truth, and that in Righteousness and in Judgment, without any Respect of Persons, whether they have been Rich or Poor?

Have I always taken Care in my ordinary Discourses, to speak the Truth to my Neighbour?

Have I been cautious how I either raised or spread Abroad any false, uncharitable, or malicious Reports against my Neighbour?

Have I at no time encouraged such Reports in others, or been pleased with them?

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Have I not published the Faults and Failings of my Neighbour to his Disgrace?

Have I despised, or scoffed, or derided any one for his Infirmities, especially those that are natural?

Have I not undervalued good Men, and applauded those that are bad, for Advantage sake, or to please a Friend? And have I not, for the same Reason, given Men a false Character?

Have I not suffered an innocent Person to be falsely charged with what he never did, when it was in my Power to have cleared him, by declaring the Truth?

The Tenth Commandment.

Have I not secretly in my Heart desired and wished for those Things that have been my Neighbour's; such as his Wife, his Servants, his Cattel, his Lands, his House, his Treasure? &c.

Have I never taken any indirect Means for the obtaining of those Things, to the prejudice of my Neighbour?

Have I not envied my Neighbour, and secretly wish'd him ill, for the Enjoyment of them?

Have I at no time griev'd for my Neighbour's Prosperity, nor rejoyc'd in his Losses and Calamities?

Have

Have I not undervalu'd and dis-esteem'd the Mercies it has pleas'd God to bless me with, because I cou'd not obtain something that is my Neighbour's? And so have been like *Ahab* of old, who tho' he enjoy'd the Crown of *Israel*, and so had Lands and Possessions enough of his own, yet he valu'd them not, nor could he take any Satisfaction in them, because he had not *Naboth's Vine-yard*?

Thus having examined thy self by these Heads, thou wilt in some measure see how greatly thou art guilty before God, and what need thou hast to humble thy self before him, in a sense of thy Unworthiness.

But because every Duty, as well as every Blessing, is sanctified by the Word of God and Prayer, as the Apostle tells us, *1 Tim. 4. 5.* before you begin this great Work of Examination, address yourself unto God in the following Prayer.

A Prayer to be used before Examination.

O Most infinite and eternal Majesty, before whom all things are naked and bare, be pleas'd in Mercy to look down upon a poor Worm before thee, who is now about to search into a desperately wicked and deceitful Heart; but

despair of ever coming to know the Error of my Ways, unless assisted by thy holy Spirit; Vouchsafe therefore, O Lord, to give me such a Portion thereof, as may enable me rightly to understand my Duty, and what my Breaches of it have been: And give me such a sight of my Sins, as may truly humble me, and make me sensible not only of my Danger, by provoking so awful a Majesty, but of my Ingratitude too, by offending so gracious a God: which I humbly beg for his sake, who willingly shed his own Blood, that he might redeem me from all Iniquity, even Jesus Christ the Righteous. To whom, with the Father and the eternal Spirit, be Glory and Honour for ever. Amen.

And as it was proper to begin this Work of Examination with Prayer, so it is necessary to end with it likewise. To which purpose thou maist use the following Prayer.

A Prayer to be used after Examination.

Blessed God! I have (as thou knowest) been endeavouring to search into my own Heart, and to examine my own State; and these and many more, which I cannot recollect, are the Transgressions I am guilty of, O thou Judge of the World; which have been so often repeated, that they are now become formidable to me for
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their very Number; and much more for the Aggravations of them: That I should thus sin against thee, under the Sound of the Gospel, by which thou call'st all Men every-where to repent, and in contempt of thy Long-suffering, Patience and Goodness; yea, in contempt of thy astonishing Love manifested in my Redemption by the Blood of Jesus, in defiance of thy great and precious Promises, and of all the Calls of thy Spirit, and of thy Providence: nay, O Lord, I have trampled under foot all my most solemn Vows, Promises, Engagements, and Resolutions; and returned to the Commission of Sin, even in contempt of all these: And canst thou, O my God, have Mercy upon such a Wretch as I? I know I have most justly provoked thy Wrath and Indignation against me, and my Sins are gone over my Head, as a Burden too heavy for me to bear; they are more in Number than the Hairs of my Head, and my Heart fails me because of them. O Lord forgive me the Sins of my Youth, and the Sins of my older Years; the Sins of my Body, and the Sins of my Soul; my private and secret Sins, and my presumptuous and open Iniquities; the Sins that I have committed to please my self, and those that I have been guilty of to please others: Pardon, O merciful Lord, my unpremeditated and rash Sins, and forgive, I beseech thee, those Sins that I have acted more deliberately: Forgive those Sins that I call to remembrance,

brance, and those which I have forgotten; pass by for Christ's sake, O Lord, those Sins that I have knowingly committed, and likewise my Sins of Ignorance: O Lord, thou hast said, That he which covereth his Sins shall not prosper, but he that confesseth and forsaketh shall find Mercy: Lord, I desire to confess my Sins unto thee; O let thy Mercy blot out all my Misdeeds. And seeing the Remembrance of them is grievous to me, O let it not be grievous to thee to blot them out of thy Book. Thou knowest, O Lord, that the Burthen of them is to me intolerable; and that I am exceedingly ashamed, under the sense of my Folly and great Ingratitude towards thee. I have considered thy Terrors, Trembling and Fearfulness have taken hold upon me: I have considered thy tender Mercies, and my Soul is even wounded within me, for having so treacherously and unworthily forsaken and offended thee: I have consider'd the tender Humiliation and Sufferings of my blessed Saviour, and my Soul suffers an Agony of Love and Shame within me, for what I have done against my dearest Lord, who has done so much for me: I have consider'd the Beauty of Holiness, and I loath and abhor myself for the Deformity and Pollution of my Sins. O therefore, thou who delightest to shew Mercy to repenting Sinners, thou God of Love and Mercy, shew Mercy unto me. And O thou Lamb of God, who didst shed thy Blood for sinners, and wert
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the Lamb slain from the Foundation of the World, have Mercy upon me. And O thou God of all Grace, deliver me not only from the Guilt and Pollution, but from the Power of my Sins; I tremble indeed at the Sense of thy Wrath, and my Soul faints within me at the very Thoughts of being excluded for ever from thy Presence; and given up to the Power as well as the Punishment of Sin: Therefore deliver me from it, O Lord, and let not Sin henceforth have Dominion over me: But enable me by thy blessed Spirit to conquer and subdue all my corrupt Affections, and every Lust and inordinate Appetite. Let the same Mind that was in Christ Jesus, be also in me, that the Life of Jesus may be seen in all my Actions, and the Image of Jesus may be formed in my Soul, and my Conversation may be in Heaven, while I am here on Earth. And now, O my God, I offer up, and devote my Soul and Body unto thee, as a living Sacrifice, O let it be holy and acceptable to thee, through Jesus Christ; and let me be enabled through the strength that is in Christ Jesus, to walk henceforth before thee in Righteousness and Holiness all the Days of my Life; which is but my reasonable Service. To this End, O Lord, strengthen me, O Lord, establish me, by the Might of thy Spirit, by the Power of thy Word, and by the Protection of thy Providence, that I may persevere and be faithful to

the end, and so obtain a Crown of Righteousness, through Jesus Christ our Lord. Amen.

Having thus directed thee what to do in order to be made fit to receive the holy Communion, and carried thee through that great Duty of Self-examination, which (as I have already said) the Apostle so strictly enjoins, and lays so great a stress upon; I will now suppose that having been at the Publick Worship of God upon the Lord's Day, that there thou maist have heard the Minister give the following Advertisement to the People:

Dearly beloved,

ON the next Lord's Day I design, thro' God's gracious Assistance, to administer to you in this Place, the holy Sacrament of the Lord's Supper: And I beseech all you that do intend to partake thereof, that you take care by a due Preparation so to come thither, as that God may be glorified, and your own Souls comforted thereby.

This Notice being given, I doubt not but it fills thy Soul, who desirest to be a worthy Partaker thereof, with awful Apprehensions of the great Work thou hast to do, in order to be a worthy Communicant. And therefore when thou comest home, retire into thy Closet, and there (if thou

thou hast not a better) make use of the following Prayer.

A Prayer to be said by One who designs to receive the Sacrament on the Lord's Day following.

O Most gracious and blessed God, who hast not only given thy Son Jesus Christ to be offer'd up upon the Cross for the Redemption of poor Sinners, but hast also been pleased to give us sensible Pledges of the Love of our dying Lord, for the strengthning our Faith in him, while we are in this World, by thy holy Institution of the Supper of our Lord; and I, thy poor unworthy Servant, having been this Day invited to that heavenly Banquet, have a desire to come thither, but the sense of my own Unworthiness [has hitherto kept me back] (these Words must be omitted, if thou hast been at the Lord's Table before; and then must be added instead thereof) [has often hindred me] for what am I, that I should be admitted to sit at the King's Table, Yea, at the Table of the King of Glory? But, O Lord, since there are none worthy of this Honour, but whom thou makest worthy, O do thou strengthen my Faith in thee, and make me worthy through thy Son's Worthiness; that so when I come to thy Table, I may have the Wedding garment of his Righteousness to

cover all my Impurities, and that there I may see all my Sins wash'd away in the Red Sea of his Blood: and let thy holy Spirit so sanctifie and replenish my Soul with thy Grace, that my Fears may be dispell'd, and my Faith may be strengthen'd and encreas'd, unto thy Glory and the Comfort of my own Soul, for Jesus Christ his sake. Amen.

And having thus address'd thy self to God for his Grace; I will here in the next place furnish thee with a Form of Devotion for every Day in the ensuing Week, until the time of thy communicating comes; which is designed for the use of young Communicants, of which number I suppose thee to be one: Not but that it may also be comfortably used by them of more ancient standing in the Church, provided they are not furnished with better Helps; this being principally intended for those of an ordinary Capacity: And yet may properly enough bear the Name of

3 NO 63

A
Week's PREPARATION
FOR THE
Holy Sacrament.

DESIGN'D
As a Help to Young Communicants.

Devotions for Monday.

INtending this Week a Particular Preparation for Receiving the Sacrament of the Lord's Supper on the Sabbath-day next following, according to the Notice given you at Church by the Minister, omit no occasion that may tend to spiritualize your Heart and Mind for that Service; *And therefore when thou first awakest, not only Monday Morning, but also on every Morning, say,*

Awake thou that sleepest, and arise from the Dead, and Christ shall give thee Life.

In

In the Morning will I direct my Prayer unto thee, O Lord, and will look up.

It is of the Lord's Mercies that I am not consumed, because his Compassions fail not: They are new every Morning: Great is thy Faithfulness.

I prevented the Dawning of the Morning and cried: I hoped in thy Word.

O let me hear thy Loving-kindness betimes in the Morning, for in thee is my Trust.

At the rising up, use this Ejaculation.

O Blessed Lord, who hast graciously preserved me this Night past, and delivered me from all Evil; Do thou still continue thy Goodness to me, and keep me in thy Fear all this Day long, that I may not Sin against thee: Support my Weakness by thy Strength, and help me in my Preparation towards a worthy Receiving of the Communion of the Body and Blood of thy Son Jesus Christ: And grant that the Prayers and Supplications that I shall offer up to thee this Day, may be effectual for the obtaining of that Grace I stand in need of, and the advancing of thy Glory, through Jesus Christ our Lord. *Amen.*

After which say, Our Father, &c.

Then

Then add,

Blessed be the holy and undivided Trinity, both now and for evermore. *Amen.*

*Being now Dress'd, retire into thy Closet,
and there Pray thus :*

A Prayer for Monday-Morning.

O Everlasting and Eternal Majesty, whose Ears are always open to the Prayers of thy poor Supplicants; yea, Lord thou art more ready to hear, than we to pray, and often givest us more than we desire, and always more than we deserve. Pour down, I beseech thee, upon a poor and miserable Sinner before thee, the abundance of thy Mercy, for the blotting out of my Transgressions, and the forgiving me those Sins which fill my Soul with fear, through a Sense of thy Wrath, justly due unto me by reason of them: And give me, O Lord, that Grace which I am not worthy to ask, but through the blessed Merits and Mediation of Jesus Christ my Lord; for whose sake I pray thee, give me such a Preparation of Soul, as may qualifie and fit me for a worthy receiving of thy holy Sacrament: Cloath me, O Lord, I beseech thee.

thee with a Wedding-garment, that I may not be as one speechless at thy Table for the want thereof; but that I may have Cause to rejoyce in thy Goodness, and my Tongue may sing aloud of thy Righteousness, and I may be an acceptable Guest at thy holy Table: And to that end, O Lord, give me Repentance unto Life; forgive me all my Sins, Negligences, and Ignorances, and endue me with thy holy Spirit, that I may so take heed to my Ways, as to turn my Feet unto thy Testimonies: Mortifie and subdue ever unmortified and inordinate Affection in me; and so strengthen me by thy Grace, that by ordering my Conversation aright, I may glorifie thy holy Name. Enable me, through thy Grace, to withstand the Temptations of the World, the Flesh and Devil; and with a pure Heart and Mind to follow thee, the only true God, and my alone chiefest Good. Vouchsafe, I beseech thee, to direct, govern, and sanctifie both my Mind and Body in the way of thy Precepts; and in the keeping of thy Commandments; that through thy All-sufficient Grace, I may be kept and preserved from those Snares that are every-where laid by that Tempter and Enemy of Mankind that goes about continually, seeking whom he may devour. Give me Wisdom,

O

O Lord, that I may know what thing I ought to do : and Grace to perform whatever thou requirest of me. Let thy Love be shed abroad in my Heart, and let it kindle in my Soul such a Love to thee, as many Waters cannot quench, neither can the Floods drown, how high soever the Waves of Temptation may arise against it. Finally, O Lord, do thou uphold me by thy mighty Power ; guide me by thy Counsel, and in due time bring me to thy Glory, thro' thy Mercy, and the alone Merits and Mediation of Jesus Christ, thy only Son, and my alone Saviour. *Amen.*

After thou hast thus made thy Addresses to the heavenly Majesty, the following Meditation upon the holy Sacrament, will be very proper.

*A Meditation on the Ho'y Sacrament for
Monday-Morning.*

WHen I consider, O Lord, thy dazling Holiness and thy unspotted Purity, and that one Day in thy Courts is more to be desir'd than a Thousand ; I cannot but with the greatest Abhorrence and Self-abasement condemn my own Heart, that has so long prefer'd the stinking Puddles of this World, before the pure and christalline Streams

Streams of the River of the Water of Life; and Joys so durable and so immense! Lord how great is that Glorious Redemption that thou hast purchased for me! And well may I call it Glorious, both with respect to the Price that was paid for it, which was no less than the precious Blood of thy only begotten Son; and also with respect to what I was redeemed from, which was thy flaming Wrath and Indignation, and the Effect thereof, everlasting Destruction from the Presence of the Lord and from the Glory of his Power: How can my Heart be at all sensible of such a Mercy, and not cry out, O how great is thy Goodness which thou hast prepared for them that fear thee before the Children of Men! But wilt thou help me, O Lord, to consider what was my State by Nature, that so great a Price must be given for my Redemption: Alas! it was no other, but a State of Darknes and Affliction, a State of Wrath and Death, even of eternal Death; a State of Bondage and Fear; and which is yet worse, a State of Misery and Sin. And shall I be so fond of this State, as to continue in it, after thy Son has shed his Blood to redeem me from it? Or shall I despise this Redemption, and not hasten to be Partaker of his Blood, and all the precious Benefits thereof? It was, O
my.

my God, an Act of thy most tender Mercy to offer up thy Son to Death for me; and O what Ingratitude must I be guilty of towards thee, as well as Cruelty to my self, if I neglect so great Salvation! And how shall I escape thy utmost Wrath, if I renounce my blessed Saviour, and exclude my self from any Interest in his Death! And, O my dear and blessed Jesus, didst thou by thy own bitter Sufferings, and Oblation of thy self upon the Cross, make a full and compleat Satisfaction for the Sins of the whole World, and can there be any thing more dear to me than the Remembrance of this thy dying Love? Or more worthy to be retain'd in my Memory, than the Redemption of the whole World! Redemption is, methinks a Word that sounds so sweetly in my Ears, that I cou'd dwell upon't for ever! O what a Mine of a Mercy does that word import! 'tis Joy unspeakable and full of Glory! To be Redeem'd! It is to be translated out of the black Confines of Eternal Darkness, into a State of Light that's truly marvellous; yea, to be brought from Death's dark gloomy Prison, into the bright and glorious Regions of Light and Immortality! Out of a State of Wrath and Indignation, into a State of tenderest Love, and Mercy! And does not this deserve,

O Lord, that I shou'd ever be Commemorating this thy Redemption of me, and of the World, with humble Transports of exceeding Joy! 'Twas for this end, O Lord, that thou wast pleas'd to institute thy holy Supper, as a perpetual Commemoration of thy precious Death, until thy second Coming: And O how base and wretched is my sinful Nature! that I shou'd need the being put in Mind of that which I ought always to remember! Can there be any thing that can betray me into so vile, and so ingrateful a Forgetfulness! O with what shame my Face is cover'd, to think a false and a deceitful *World*, shou'd ever make me to forget thy Agonies, thy bleeding Wounds, thy bitter Death and Passion! Ah! my dear Lord! Is it so hard a Matter to keep up the Remembrance of thy dying Love, that thou shouldst need thus to command me to commemorate thy *Death* by such emphatical and lively Symbols of it! And to enforce this thy Command by putting me in mind of thy next Coming! Methinks without all this, my Love for thee, excited by such wondrous Grace and Mercy, shou'd have flam'd out to that degree, shou'd have trampled all Things under Foot, as Dross and Dung, that shou'd have stood in Competition with my Saviour; and
scorned

scorned and despised all other Knowledge, but that of Jesus Christ, as Crucify'd for me, and took delight in nothing but the Contemplation of thy great Sufferings, and that wondrous Love that was the Cause of 'em! Ah! Blessed JESUS! How shall I stand before thee when thou com'st again! And how shall I behold thee in the Glory of thy Father, if I should now forget thy Sufferings for me! and wilfully neglect thy last Commands, the highest Tokens of thy Passion for me; and which so evidently shews me how sollicitous thou wast, lest I should lose the Benefit of thy redeeming Blood, when thou hadst shed it. My Heart, O Lord, is wounded within me, that I have forgot thee so long already, and have so often turn'd my Back upon that holy Banquet to which thou hast invited me! O Pardon, blessed Lord, the great Ingratitude and unaccountable Supineness of such a Wretch as I. Now, Lord, I desire to come to thee: Now I desire to confess to thee; and come before thee with a broken and a contrite Spirit, and yet with a restored Faith, and a reviv'd Affection. O Lord, receive me, tho' cover'd with my Tears and Shame, yet ravish'd with thy Love too: And, O my dearest Saviour, wilt thou so strengthen both my Faith and Love, that henceforth

I may live with thee for ever ! That nothing may divide thee from me any more: Nor suffer me to be diverted from thy Service, neither by Business, Interest nor Relations, nor Friends, nor any Indisposedness either of Body or Mind. And help me now to live with thee, in fervent Prayers and holy Meditations, until I meet thee in the holy Sacrament, there to commemorate thy Death, and to receive the Pledges of thy Love, and the Symbols of thy special Presence here, until thou shalt translate me to that glorious Presence of thine above, where there is Fulness of Joy, and Pleasure for evermore. *Amen.*

Having thus finished thy Morning's private Devotions, it will be convenient, if thou hast Time and Opportunity, to attend the publick Prayers also: But if thou art hindred by unavoidable Occasions, they may be omitted: For the Father of Mercies requires of every one according to what they have receiv'd; and not according to what they have not.

In the Evening it will be proper to begin thy private Devotions with the following Mediation.

*A Meditation upon the Holy Sacrament for
Monday-Evening.*

DOst thou remember, O my Soul, that thou art to appear before the Table of the Lord? And dost thou not know that the Service thou art to offer to God, is a reasonable Service? If so, then surely we ought to examine why we go thither, and how we ought to be prepared. Is it not one End of thy going to obey thy Saviour's Commands, and to acknowledge his Sovereignty and Power over thee? And is not another End of it to commemorate the dying Love of thy Redeemer, and to receive new Pledges of thy Interest in it? and sure this Love of Christ should be reciprocal, and bind thee fast, O my Soul, in the inseparable Bonds of Love to him, who thus first loved thee: For, O how much ought'st thou to love, to whom so very much has been forgiven? Nor shou'd this Love of thine be only to the Head, but to the Members also! For certainly they ought to love each other, whom their great Father has so lov'd, as to give for them his beloved Son. They also shou'd be heedful of their way, whose Journey's End is in eternal Blessedness; since the beloved Bosom-Friend

Friend of Jesus, tell us, That *they who hope for Heaven, shou'd purifie themselves as God is pure.* Not that thou canst attain to the Perfection of the Eternal Father, but that thy Holiness and Purity should be of the same kind with his, altho' thou fall'st far short in the degree. Then rouse thy self, my drowsie Soul, and raise up thy Affections to eternal Things : Which when thou dost, thou canst not but condemn and set at nought all worldly Glories ; and look down with pity on those that foolishly admire 'em, but never envy such as do enjoy 'em. In vain did blessed Jesus become a Man of Sorrow, and make himself acquainted with Grief, to purchase for us the Joys of the Kingdom of Heaven, if heavenly Things shou'd not, in our Affections, obtain the greatest Value and Esteem. Thou, O my Saviour, art my only Hope, for thy Loving Kindness is better than Life : In thee, whatever I can want, may be enjoy'd ; and thy Fulness exceeds my utmost Desires. In thee I find the Protection of my Prince, and the inimitable Fidelity of a real Friend ; in thee I find the Care of a Compassionate Father, and the tender Kindness of an indulgent Mother : I have no need of any Advocate with the Father but thee ; and shall need no other Instructor, if thou vouch-

vouchsafe but to be my *Teacher*: What can I wish for more, if I can but from a real Feeling and Experience, say, Thou art my God? In being so, thou art all Things to me; for in thee alone, all good is comprehended: Thou art really pleasant to all those that truly relish spiritual Things; but art not so to the depraved Palates of worldly-minded Men, who can only relish the Food of Sense. And therefore, O my Soul, having God for thy Lord, thou may'st chearfully come to this Feast, and shall find the Reception of a welcome Guest: 'Tis true, thou art not yet perfectly clean, for still some of the running Sores of Sin lurk secretly within thee; but go however, that thou maist be cleansed: He that so earnestly and kindly invites thee to his Supper, and sees our inmost Thoughts, has Compassion on our Infirmities and Miseries: He that so freely invites us, will undoubtedly, O my Soul, receive us, and with his liberal Fulness supply all our Defects. Haste then, O my Soul, to the holy Table; and partake of that pleasant Banquet; go all inflam'd with Love, and with Desire; and quench thy holy Thirst at the eternal Spring of Living Waters.

*A Prayer preparatory of the Holy Sacrament
for Monday-Evening.*

Most gracious and blessed Lord, the Father of Mercies, and the God of all Consolation, my Mind is even swallowed up in the Admiration of thy wondrous Bounty, and looseth it self in the Contemplation of the inexhaustible Ocean of thy Compassions, and at the same time am almost confounded with Grief and Shame, to think how unworthy I am of that great Love which thou hast manifested to me: For, O thou Judge eternal, hadst thou called me to account how I have kept thy Precepts, and what Profit I have made of the Talent of thy Graces, I should have long ago been cast into utter Darkness, instead of being thus invited to thy Table: For I have exceedingly offended and broken all thy Commandments, and abused thy Benefits; I have not been in the Duties of thy Service, nor zealous of good Works, nor wean'd from the Love of the World, nor fervent in thy Love, which requires the whole Heart and Soul. It is the prevailing Power of my Sins, and want of Love to thee, that makes me fear to approach to thy Table, tho' my Soul breaths after it:

I am as it were divided, and in a strait between two: For on the one hand, those Words of thine, O my Saviour, unto thy Disciples, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you*; I wou'd gladly feed upon this Bread of Life, and receive at thy Table the Pledges of thy Love; but then, on the other hand, when I consider the Words of thy Apostle, *Whoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord*, I am afraid, lest by reason of my Unworthiness, I should get a Curse instead of a Blessing: I come therefore to thee, O Lord, the Fountain of Mercy, hoping that thou wilt make me clean; I come to thee, the good Samaritan, hoping that thou wilt cleanse my Wounds, and pour into 'em the Oil of Consolation. Unto thee do I open my Grief, O thou great Physician of Souls, for thou only hast that Balm of Gilead, that can cure all my Diseases. When I look upon my Sins, they cause me to fear and tremble; but when I behold thee as the Father of Mercies, I am encouraged to hope in thy Goodness. And since, O blessed Saviour, thou didst endure such a bloody Sweat in the Garden of *Gethsemane*, in which thy very Soul was sorrowful unto Death, and sufferedst so many Pains

and Sorrows on the Cross, by those bitter and bloody Sufferings of thine, I beseech thee to purge and purifie me, that I may not only be prepared to come worthily to thy Table, but also be made meet to be a Partaker of the Inheritance of the Saints in Light. Even so *Amen*, Lord Jesus.

Tuesday's Devotions.

A Meditation upon the holy Sacrament for Tuesday-Morning.

THou art invited, O my Soul, unto a Royal Banquet, to the Table of the King; and thou hast now but five Days time to put thy self into a readiness for thy appearing in so great a Presence. Consider therefore what Qualifications are requisite for thee to appear in there: And surely one essential and most necessary one is Love: For without Love, there is none can be a welcome Guest at his holy Table: And how, O my Soul, art thou sure that thou lovest him? Let us therefore a little consider the Properties of Love: They are often, if not always in my Thoughts, whom I love with a sensible Passion. My Mind is ever looking towards 'em; and I am delighted in their Company and Conversation; Endeavouring by all means to insinuate my self

self to their Humours, and studying how I may please them : And if they'll but let me know how I may do it, how glad am I to take that Opportunity ! Nay I can often put a force upon my Inclinations, and cross my own Will, to follow theirs. Again, I love they should be honour'd and respected, and do whatever I can to make 'em so ; and when they are not, 'tis that which troubles me exceedingly : Nay I am troubled when others have offended them, or have done them any wrong : Examine now thy self, my Soul, whether thou findest these Properties of Love acting themselves towards thy dear Redeemer : Hast thou express'd that tender Love, and that Regard for him on all occasions ? Is thy Heart wounded, now thou art going to behold his Wounds ? Wounds that thy very Sins inflicted on him. He may be well displeas'd, if it be but for the Defects of my Love, and the Coldness of my Affection to him, who hath deserved to be remembred with the greatest Passion by me ; for I have long professed Love to him, and have received many Testimonies of his Kindness to me, and given many Assurances of mine to him : And yet how pale and dim are all those Marks of Love to him, that are so plainly visible in me to others ? For am I ever looking towards him ? Or doth he

often present himself before my Mind? Or doth his Absence give me a sensible Affliction? Am I delighted in his Company? And never better pleas'd, than when I am going to him? And e'er I go about to do a thing, do I examine rather what will please him, than whether I shall do it? He hath made known his Will in his Word, and am I most sollicitous to know and understand it? Can I forsake my own Will, chearfully to follow his? And am I griev'd because Men keep not his Law? O blessed Jesus! Thou that wert willing to excuse thy drowsie Disciples on thy Passion-night, thou knowest our Weakness, and how exceeding hard it is to keep our Minds steadfastly fix'd on things that are invisible; and in great Pity therefore hast instituted the Holy Sacrament for a frequent Remembrance of thee, and to represent thy self and thy Love more sensibly to us; that thereby going from Grace to Grace, our Love may in due time be perfect, and we may also be intire, and wanting nothing. This Hope encourages me to go to thy Table, tho' very unworthy to be entertained there. And there I hope my Lord will meet me, and speak kindly to me, as one that desires to love him more and more. He invites us thither to increase our Faith, to nourish
our

our Love, and to strengthen our Hopes, and excite our Gratitude, and exercise all our Graces; and therefore, O my Soul, do not thou refuse his Kindness, because I desire and long to have my Heart abundantly enlarged to love him more.

But first, O my Soul, let us examine ourselves, and see whether this be indeed the very Sense of our Heart, that we really love to please him in every thing; and heartily desire to make a further Progress in this Love, and to yield a willing Obedience to all his Commands: And here have we not Reason to acknowledge the foolish Wandrings of our Affections from him, and to blush that we fall so short of our own Resolutions? And is it not then our Duty to excite ourselves to greater Watchfulness for the time to come? Surely the Remembrance of our former Coldness, should put a greater Heat into us; and a Sense of our Lukewarmness, inspire us with a more ardent Zeal: Let us renew our Vows again to our Beloved, and tell him that our Life and Love to him, shall be inseparable; and that the Thoughts of Death are easie to us, because 'twill let us into such a State, wherein our Love to him will be made perfect. But can we hope for an Increase of Love, unless he

graciously assists us with his All-quickning Spirit? Come then, my Soul, let's go to him before-hand, and implore him to raise those Thoughts and those Affections in us, which we are not able to produce in our selves; that we may be brim-full of Love, and may go back as full of Joy, to find our Love increas'd by those bless'd Pledges of his Love we receive from him at his Table.

*A Preparatory Prayer for the holy Sacrament,
for Tuesday-Morning.*

Most gracious and Eternal Majesty, the Lord and Author of Life, and the Dispencer of Grace and Peace, and of all Comfort: 'Tis alone of thy great Mercy that I am not consumed; that I have not long since made my Bed in Hell; and that I lie not now groaning upon a Bed of Sickness; but that I am invited by thee to Feast at thy Table: I might have loathed the Food of my Body, and blessed be thy Name, thou art giving me an Opportunity, and some Appetite also, to receive the precious Food of my Soul. The Grave might have been my Habitation, and the Worms my Companions, and I have been turned into Rottenness and Corruption; but now, through

through thy Goodness, I am going to thy House to be the Companion of thy People, and to be a Guest at the Table of my King, that my Soul may be nourish'd to Eternal Life. This, O Lord, is thy marvellous Mercy, and because thy Compassions fail not: For I confess, O Lord, (and desire to be ashamed) that I have too many Ways violated thy Righteous Laws, broken thy Covenant, and not only neglected, but even resisted also the Offers of thy Grace, and render'd my self thereby unworthy of Eternal Life: And yet thou hast made me thy Son by Adoption, and hast sown the immortal Seed of thy Word in my Heart, and hast also put thy holy Spirit there, to further the Increase and Growth thereof: And yet notwithstanding this Care, how little I have recovered of thy Image, in Wisdom, Righteousness and Holiness, which hath been miserably defac'd by Sin? How coldly have I entertain'd the Motions of thy holy Spirit, and how barren and unfruitful have I been in the Knowledge of Jesus Christ! And O how does my own Shame and Confusion cover me, when I consider, that after I have heard so often of that great and awful Day of Reckoning in which thou wilt render to ever one according to his Works, I

have yet been so prone to follow the fading Pleasures of this present Life, as if there was neither Happiness nor Misery to be found in another: By which Carelessness of Futurity, that Faith which shou'd save me, might justly condemn me; and Jesus, my most Compassionate Redeemer, might put on the Countenance of an angry Judge towards me. But for ever adored be that long-suffering Goodness and Mercy of thine towards poor Sinners, which gives me the least Ground to hope in thy Mercy, and presents me with another Opportunity of humbling my self before thee, of intreating thy Favour, and deprecating thy Displeasure, and vowing my self again to thy Service. And, now Lord, what wait I for? Even that thou, O merciful God, wilt have Mercy upon me; and according to the Multitude of thy tender Mercies in Christ Jesus, blot out all my Transgressions: For tho' my Sins have been many, and mine Iniquities more than can be reckoned up, yet in that Son of thy Love, the Lord Jesus Christ, thou hast treasured up those heighths and depths, and lengths and breadths of Divine Love and Grace, that are incomprehensible. And there is still, thro' thy Mercy, remaining in my Heart, some Esteem of that Love of thine, and as an Effect

fect thereof, a Desire to love thee above all things, and to be made like thee, even to be purified and sanctified throughout, in Body, Soul and Spirit. It is not, O Lord, by Works of Righteousness that I have done, but by thy Mercy that I hope for Salvation, through the washing of Regeneration, and the more perfect renewing of the Holy Ghost: which is what I humbly wait for, and do earnestly desire may be more abundantly poured down upon me; that I may be enabled thereby to walk before thee hereafter, in all Sobriety, Righteousness and Humility, endeavouring to perfect Holiness in thy Fear. Vouchsafe me, O Lord, some Earnest of this Grace when I shall present my self before thee, to commemorate the Death of my dying Saviour, who was wounded for my Iniquities, and bruised for my Transgressions: O that I might then feel my Heart so transported with Divine Love, that it might entertain no other thoughts but such as set before me the Greatness of that Love which I owe to him that died for me. And let a sense hereof replenish my Soul with holy thoughts; lift me up in holy Meditations, and fill me with devout Affections, that I may be able hereafter to do and suffer all things for his sake, and never forget how gracious he is,

and how good I have resolv'd to be. Without thee, O Lord, I cannot ascend up unto thee; and therefore I beseech thee, let thy holy Spirit, in its divine Inspirations, accompany me, in all my Meditations, Prayers and Praises: That so attending upon his holy Service with Love and Delight, there may be an happy meeting between me and my Saviour; and such an inseparable Union contracted, as may be at last consummated in eternal Love and Joy in his Cœlestial Kingdom: To whom, with thee, O Father, and the ever blessed and Holy Spirit, be everlasting Praises, Honour and Glory, World without End. *Amen.*

*Meditations upon the holy Sacrament for
Tuesday-Evening.*

O My Soul, hearken a little unto me, and let us contemplate a while on the Wonders of Divine Grace; For notwithstanding all thy Vileness and Unworthiness, thou art invited to a Feast, a holy Feast, a Banquet of Divine Love; and thy gracious Lord is the Master thereof; and which is much more surprising, he himself who invites thee, is the Cheer that is provided for thee: Such a Feast, and such Provision, was never made before
but

but by himself : With what Humility, with what Thankfulness then oughtest thou to accept of this Invitation? For should we not accept of it by willingly Feasting on those Spiritual Dainties that are set before us, how can we think the Master of the Feast can take it otherwise than a Despising of his Love, and an Undervaluing of the Cheer he sets before us? For he does not only invite thee to come, but to Eat and Drink: Dost thou not hear him, saying to thee, *Come, Eat of my Bread, and drink of the Wine which I have mingled? Come, Eat, O Friends, Drink; yea, drink abundantly, O my Beloved*: Canst thou desire a freer Invitation, or a more hearty Welcome? Then let thy Care be, O my Soul, to prepare thyself for such an Entertainment; that thou mayst appear before him in as holy and becoming a manner as thou art able: Let us go with that Joy which such an Invitation calls for from us: Let our Meditations of him be sweet, and let us mention the Loving-kindness of the Lord, according to all that he hath bestowed on us, that his Name may be remembred in all Generations. Let us go with raised Affections towards him who has loved us at such a rate as none ever loved like him: Well may we say indeed of him, his Love to us is wonderful!!

derful ! It does not only exceed the Love of Women, but it surpasseth all Comparison : And the way to be sensible of this, O my Soul, is to consider what thou hast been, to whom such Love is show'd : Hadst thou been a Subject, a Friend, one that had by Services oblig'd him, it had indeed been something ; but, on the contrary, thou, O my Soul, hast been the perfect Reverse of all this ; for thou hast of a Subject, turn'd Rebel ; of a Friend, become an Enemy ; and instead of Obliging, hast show'd the greatest Contempt, and proclaim'd the most open Defiance that's possible against him, entertaining his most capital Enemy in thy Bosom : And what can more enhance the Greatness of the Love of our Lord, than that while we were Enemies, Christ died for us ! Herein is Love indeed ! such Love as is without a Parallel ! And such Love as ought to raise in our Souls, the most grateful Affection to him, who has shown such Love as this is to us. Come then, let us go, my Soul, and Commemorate this Love : Let us behold in the breaking of the Bread, the broken Body of our dying Lord ! Yea, and broken for us, even while we were Enemies to him ! And this too to save us from our Sins, even from those Sins that were his Betrayers and Murderers ; and that

that caus'd that Difference between him and his eternal Father, while our Sins were imputed to him, that he cry'd out upon the Cross in the Bitterness of his Soul, *My God, my God, why hast thou forsaken me?* My own Disciples have forsaken me, one of 'em has betray'd me, and sold me, and another has deny'd me, and the rest are fled from me; my own People have disown'd me, and prefer'd a Murderer before me; and all the Powers of Darkness are against me; yet I can bear all these Things well enough; but, O my Father, and my God! Have I not always done the Things that pleased thee? Then how can I bear the Withdrawings of thy pleased Face! Bear thy Withdrawings from me, and not cry out in the Bitterness of my Soul, *My God, my God, why hast thou forsaken me?* Canst thou, my Soul, hear thy Redeemer thus cry out on thy Account, (for he was bruised for our Iniquities, and wounded for our Transgressions) and shou'd it not dissolve thee into Tears, even into Tears of Blood, if it were possible? Go then my Soul, and see what such a Sight will work upon thee! See when the Wine is poured out, thy bleeding Jesus pouring out his Blood for thee! That precious Blood, one Drop whereof is worth a thousand Worlds! And let thine Eyes, my Soul,

Soul, affect thy Heart; and raise thy Hatred against Sin, which cost thy Saviour such a Price to expiate. Nor can it sure be otherwise, if thou'lt but think thou hear'st his dying Groans; if thou wilt but regard his Agony and bloody Sweat, his Cross and Passion; and that 'tis through the Vertue of this voluntary Sacrifice, that thou obtain'st Forgiveness of thy Sins. O dearest Lord, I cannot be content to lose my Share in this great Love of thine; and seeing thou hast bid us to Commemorate it, I hope we shall as perfectly partake thereof, as we do of that Feast to which thou hast invited us. O blessed Jesus, I acknowledge thee to be the Lord; thou art the only begotten Son of the Father, full of Grace and Truth: Thou art the Way, the Truth and the Life; I humbly adore thee, and devote my self everlastingly to thee.

*A Preparatory Prayer for the holy Sacrament,
for Tuesday-Evening.*

O Most Incomprehensible and Eternal Majesty, who dwellest in that Light that's inaccessible, and which no Mortal can approach unto; behold, O Lord, from Heaven, the Habitation of thy Holiness and of thy Glory, a poor unworthy Worm,

now

now groveling at thy Foot-stool, as afraid to present my self before so holy a Majesty : And tho' thou hast been pleas'd to stile thy self the God of all Grace, yet even that abundant Grace which invites me to thee, abashes me too, when I reflect upon my shameful Ingratitude to such undeserved Love : But since, O Lord, thou art so rich in Mercy as to permit repenting Sinners to draw nigh to the Throne of Grace, I desire with the humblest Reverence to prostrate my self before thee, the Searcher of all Hearts, not to excuse, thou knowest, but to aggravate my Faults, to acknowledge the Justice and Equity of thy Laws, to condemn my self for opposing thy Sovereign Authority, and for not vowing to thee the most sincere and hearty Obedience during the rest of my Life. I am conscious to my self that I have done so much Evil, and so little Good ; been so eager in the pursuit of the things of this World, and so cold and unconcern'd about the things of Eternity ; so unmindful of my Promises, unthankful for thy Benefits, and unfruitful in the Knowledge of the Lord Jesus Christ ; that it is even a Wonder of thy Patience, that I am still alive, and not cut down like a barren Tree that cumbers the Ground : For ever prais'd be thy Holy Name,

Name, for thy long suffering Mercy and Goodness, which hath hitherto spared an unprofitable Servant, who hath in every respect so greatly offended against thy Divine Majesty : For I have not given thee that Honour and Service, which I owe to my Almighty Creator ; nor been affected as I ought with the infinite Love of Christ my Redeemer ; nor followed the blessed Conduct and Motions of thy Divine Spirit, which thou hast sent to renew and sanctifie my Affections, and draw me to thy Obedience ; I have not lived according to the Faith which I profess ; but have behaved my self too often, as if I dreaded not thy Threatnings, nor valued thy Promises ; as if I fear'd not thy Vengeance, nor cared for thy Rewards ; and as if the Lord Jesus Christ should never come to judge the World, and render to all Men according to their Works. O Lord, I desire heartily to repent of all those Sins and Offences which I have committed against thee ; and to dedicate my self absolutely to thy Obedience : Assist and strengthen me mercifully by thy Grace I beseech thee, that I may perform my Vows unto thee ; and now that I am going to thy holy Table, to Commemorate the Sacrifice of my Saviour, to give further Testimonies of my Love to thee,

thee, and receive new Tokens of thy Love to me, O Lord, be thou pleas'd to make thy self powerfully present in my Mind; represent thy self and thy Son Jesus so truly to my Thoughts, in all thy Wisdom, Power, Goodness, Holiness, and Truth, that I may never forget thee any more; but seriously reverence thee, love thee, rejoyce in thee, trust in thee, and obey thee all the Days of my Life: Imprint the very Image of thy Son upon me, that I may carry him even in my Heart; and have his holy Life, and bitter Death and Passion continually before my Eyes; and in all things conform my self to his Will, and fashion my Conversation after his holy Example. Purifie me, O Lord, I beseech thee, from all remaining Filthiness of Flesh and Spirit, that I may perfect Holiness in thy Fear, all the Days of my Life. And all I beg through the alone Merits and Mediation of Jesus Christ thy Son, and my alone Saviour. *Amen.*

Wednesday's Devotions.

Meditations for Wednesday-Morning, Preparatory to the Holy Sacrament.

CONSIDER, O my Soul, how much thou hast been wont to be delighted with
Wor-

Wonders, and with strange and unusual
Sights: Canst thou make no Advantage
of that Observation? Is there nothing pre-
sents it self to the Eyes of thy Mind, that's
worthy of thy Admiration? Behold, O my
Soul, here's a Wonder of Wonders, which
thou art called to feed thine Eyes and
Heart withal. GOD is come down to
dwell in Flesh! This Flesh is made a Sa-
crifice for Sin, and he invites thee to a Feast
upon that Sacrifice; that thou maist as it
were be incorporated into him, and dwell
in him, and he in thee; O marvellous and
wondrous Sight indeed! And the Effect of
as marvellous Love! What Sight was ever
like to this, to see the ever blessed Son of
God be made a Curse, and dying on the
Cross! To see the only begotten Son of the
eternal Father, bleeding as a Malefactor! To
see the glorious King of Heaven, truly lay-
ing down his Life for his own Rebel Sub-
jects! Are not such Sights as these, O my
Soul, enough to fill thee with the greatest
Admiration. And this is yet another
Wonder, that thou, O my Soul, should'st
be call'd to the Commemoration of this
wondrous Love; and not only so, but al-
so to be made a Partaker of that Body and
Blood, which was thus offer'd up to God!
And after having said thus much, is it not
like-

likewise very strange, that I should be so dull and heavy, and my Affections so cold ! That my Hunger and Thirst, my Love and my Joy should be no more excited at the very Motion of going to the House of God, to make a thankful Remembrance of his Death. How often hast thou thought, O my Soul, that the blessed Angels live a happy Life in their holy Employments, of giving continual Praises and Adorations to God ? And why then do we not go with greater Alacrity and Willingness into the Courts of the Lord, to do this in remembrance of Christ, which those heavenly Creatures do not do, because our Lord took not hold of the Nature of Angels, but of the Seed of *Abraham*, for whom he hath prepared also this sacred Food, of which they never tasted : For unto which of the Angels said he at any time, *Thou art my Son, this Day have I begotten thee ?* And therefore, O my Soul, if thou art desirous of Honour, here is the way to it ; for what greater Honour and Dignity can there be, than to be so nearly related to the Lord of all ? To be a Member of his Body, who is the Head of all Principalities and Powers ? The Treasures of Grace and Glory are set open, and by these Signs of his Body and Blood, he would make them
over

over to thee. But then if thou designest, O my Soul, to come to this holy Table, take heed that thou be'st furnished with a Wedding-garment, that so thou maist appear like the Bridegroom's Friend : Consider also that none but chaste Eyes should behold the Symbols of his Presence : And then how clean that Mouth shou'd be, which presumes to receive the sacred Bread ! And how Cœlestial oughtest thou to be, when thou aspirest to an Union with thy heavenly Lord ! Examine thy self therefore, O my Soul, search into thy own Heart, and be careful to be emptied of all that will not agree with this sacred Food, that so thou maist come to this Royal Banquet, without danger of eating or drinking thy own Damnation there, in not rightly discerning the Lord's Body : Empty thy self therefore, of all proud and self admiring Thoughts ; and beware that no secret love of Sin lurk in thee. Divest thy self of all worldly Cares, and in all thy Desires, let thy Lord have the first place. Seek only the Riches of his Grace, and the Pleasures of his Love, suffer not any unruly Passions, or vain Thoughts to lodge within thee ; but only devout Affections, and serious Thoughts : For this Spiritual Food affords no Nourishment but what is drawn forth

like

like the chewing of the Cud, by Meditation. Let all Malice especially, O my Soul, be laid aside, when thou comest to the Table of thy Lord; the God of Love will not abide with Hatred, nor shew Mercy to those that are unmerciful; but on the contrary, the Merciful shall find Mercy: For the Heavenly Majesty must be approach'd by a Faith that works by Love; but a Faith not accompany'd by Love, can receive no Nourishment. Therefore draw nigh, O my Soul, with a humble and broken Heart, to participate of the broken Body of thy Lord. If any thing can make thee hate Sin, it must be such a Sight as this: And if any thing can work thee to a new Obedience, it must be thy Lord's Obedience unto Death, and the thoughts of Christ our Passover being crucified for us. Think then, when thou comest to his Table, that thou seest him hanging on his Cross; think that thou seest him spreading out his Arms, and resigning himself to the Will of God: That thou beholdest his gaping Wounds, and the Blood trickling down his sacred Body: Think that thou hearest him say to thee, Did I not love thee when I bled to Death for thee? Did I not love thee, when I thus endured so much Pain and Sorrow for thee? Could I do more for thee,

thee, than thus to Die, to deliver thee from Death? And then, O my Soul, think what thou oughtest to answer, What am I, may'st thou well say, that thou shou'dst leave the right hand of the Throne of the Majesty on high, and come to visit me? Am I dearer to thee than thy own Life, that thou shouldst part with that to save me? Dost thou love me better than thou lovest thy self, that thou shouldest shed thy own Heart's Blood to make me happy? O how unfathomable is thy Grace! And what unfearchable Depth of Love is this, that thou hast opened to me! And O how happy do I think my self in being interested therein! How do I wish that I had the Heart of a Seraphim, that I might be all over Love, and find my Soul affected to that degree which I desire, and which thou infinitely deservest from me! O my dear Lord! I even faint for the Longing I have to Love thee, as I am beloved of thee! And if that cannot be, at least possess me with such a Sense of thy Love, and such Thankfulness for all thy Favours, as may bring me to thy Table with such raised Affections as may through thy Worthiness, render me a worthy Guest when I come there: That so I may suck and be satisfied with the Breasts of thy Consolations, and milk out, and be deli-

delighted with the abundance of thy Glory.

A Morning Prayer for Wednesday ; Preparatory to the Holy Communion.

O Most omnipotent and glorious Majesty ! Thou art that high and lofty One that inhabitest Eternity, and dwellest in unapproachable Splendor, enthron'd in the midst of all the heavenly Host, who are continually Celebrating the Praises of thy glorious Name, which is excellent through all the Earth : The Light of thy Countenance is better than Life, and one Day in thy Courts, is better than a Thousand : And tho' it is esteemed so by thousands of Angels and Saints, whose Hearts do burn continually with love to thee, yet have I preferr'd even my very Sins and Lusts before thee ; and been one of those sottish and sensual Wretches, that have loved every thing better than thy self, notwithstanding thou hast given me so great a Testimony of thy Love, in sending thine own Son, thine only begotten Son, to die for me. I must confess, O Lord, that while others have given their Lives for the Love of their Saviour, I have been unwilling to take the Pains of a few serious Thoughts about thee ; my Mind at the best, being apt to start away from that neces-

necessary and heavenly Employment : So that I have found it hard to think of thy Love, and of thy gracious Kindness, without Interruption, tho' but for a few Moments : Sure did I know thee as the Angels do, I shou'd be fill'd with their Love, and readily dispos'd to their Obedience, and spend my self also in thy endless Praises : And yet, O Lord, thou hast reveal'd those things to the Sons of Men, even those Mysteries of Love and Grace, that never entred into the Hearts of Angels : For thou hast sent thy dear Son to take hold of us, and to die for us, which he never did for Angels : And yet I have not loved thee with the love of Men. O make me more ashamed, that after all thy Pains and Care thou shouldst see so little of the Fruit thereof springing up in my Heart : And assist me with the Power of thine Almighty Grace, to fix my Eyes more steadfastly upon thee ; and to stay my Thoughts with thee, till a Sense of thy Love shed abroad in my Heart, shall change me into thy Likeness. And now, Lord, that I am going in a little time to commemorate thy Love in Christ Jesus, let not my Ingratitude provoke thee to absent thy self from me, but according to thy everlasting Covenant made with me in Christ Jesus, which is ordered
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in all Things and sure, be merciful to my Sins, and remember not mine Iniquities against me. Make me to know, that thou hast pardoned me, by disposing me to the Love of thy holy Nature and Will, and by working in me a Conformity unto thy self in all Things; that I may truly hate whatsoever is evil, and most affectionately cleave unto that which is good: Help me to exercise Righteousness, Charity, and Meekness to all Men; To possess my Soul in Patience, and to be contented with my Portion which thou art pleas'd to allot me in the World. Enable me to be much in Prayer, and in ev'ry thing to give Thanks, which is thy Will in Christ Jesus concerning me. Fit me for my Departure out of this Life, and for whatever thy wise Providence shall order for me, while I stay in it: Guide me in all Things here by thy Counsel, and prepare me thereby for thy everlasting Glory. And O that the nearer I approach to it, the brighter a lively Sense thereof may shine into my Heart. And that I may now begin the Work of it in my Approaches to thy Table, by praising thee in the Company of thy Saints here, until I come to praise thee with the Spirits of just Men made perfect for ever. For the sake of thy dear Son, &c.

Here, if thou hast time, thou may'st use the Collect for the Day, and also the Litany; after which conclude thus, The Lord Jesus Christ be with my Spirit; in whose holy Words I farther recommend my self to thy Mercy, praying as he has taught me, Our Father, &c.

A Meditation for Wednesday-Evening; Preparatory to the Holy Sacrament.

CONSIDER, O my Soul, that as thou now drawest nearer to the Table of the Lord, so it concerns thee to examine thy own Heart, and to see for what End it is that thou desirest to go thither; and what it is that thou oughtest to do whilst thou art there. Is not one End of thy going thither, to admire the greatness of the Love of God in giving his Son to us, and the greatness of the Love of Jesus, in giving himself for us? And is not another End of thy going, to offer up an Oblation of Praise and Thanksgiving, to the Father and the Son, for his inestimable Love, in giving his Blood a Ransom for us; And then to offer up our Souls and Bodies as a living Sacrifice to him in Love, which is our reasonable Service? Is it not also to represent unto God what his Son hath done for us, and humbly to hope in him for all the Benefits

of his Death and Passion? And is it not another End of thy going, that through the Vertue of his Death and Resurrection, thou may'st be enabled to overcome the World, and to receive further Testimonies of his Love, and stronger Desires after the Consummation of it in Heaven? And is it not likewise to unite our Hearts in Brotherly Affection to all the faithful Servants of God, and to rejoyce in the holy Communion of Christ and his Saints? But who, O my Soul, is sufficient for these things? And who, O thou blessed Lamb of God, that taketh away the Sins of the World can have a Heart disposed to do all this without thee? To thee therefore do I come, O Lord, that I may obtain Strength to do all this: Could I have seen thee hanging on the Cross, or if thou wouldst appear to me, as thou didst to *Saul*, in a Light above the Brightness of the Sun; or if the Heavens were open'd, and I could see thee, as *St. Stephen* did, what holy Affections would it raise in my Heart! Open thine Eyes, O my Soul, even the Eyes of thy Faith, and believe and love, and thy Joy will be full. For when thou shalt appear at the Lord's Table, in the Assembly and Fellowship of them that shall meet together in his Name, he will not fail to make

one amongst you, but will be there in the midst of you, according as he has promis'd: For he represents himself to thee, O my Soul in these Signs of his Body and Blood; and there thou may'st behold him as he is the Word made Flesh, and as he was circumcised, and fulfilled the Law under which he was born, that he might be a pure and unspotted Offering to God: There thou may'st see how cruelly he was whipt and scourged for thy sake, how he suffered on the Cross, how his Body was broken, and his Heart's Blood pour'd out to reconcile thee unto God; and then sure thou canst not but come with a thankful and with an humble and devout Heart and Affections, bitterly bewailing thy Offences, and cheerfully resigning thy self to his Will, and joyfully hoping for his Mercy.

A Prayer for Wednesday-Evening; Preparatory to the Holy Communion.

O God, the Father of Heaven and Earth, have Mercy upon me, for thou, O Lord, knowest my Down-sitting, and my Up-rising, and understandest my Thoughts afar off, thou compassest my Path and my Lying-down, and art acquainted with all my Ways; so that there is not a Word in my

my Tongue, nor a Thought in my Heart, but lo, O Lord, thou knowest it altogether: And with what awful fear and trembling then ought I to approach unto thee, and come into thy Presence, even though I knew nothing by my self; how much more when my own Heart condemns me in every thing I do, to have fallen short of what I ought to do? O what reason have I to be ashamed, that I have lived so many Years before I ever seriously so much as thought of my Duty towards thee! And since through the enlightning of thy good Spirit, I have been instructed in the Knowledge of thy Will, and devoted my self to thy Service, what poor Improvements have I made therein? And tho' I have receiv'd innumerable Blessings from thee, yet, O thou God of my Life, in whose Hand my Breath is, and whose are all my Ways, how little have I glorified thee? And what reason have I to blush, that now I have brought my Heart before thee, with so little Sense of that Love which thou hast magnified at so great a rate! But in the midst of all those Discouragements which my own Unworthiness represents to me, it is yet some Comfort, O Lord, that thy all-piercing Eye, which searcheth into the inmost Recesses of my Soul, sees a sincere

fire there, to be what thou wouldst have me be, and to do what thou wouldst have me do: And also a steadfast Resolution, thro' the Assistance of thy good Spirit, to grow in Grace and in the Knowledge of my Lord and Saviour Jesus Christ: It is in my Heart, O Lord, to renew my Covenant with thee, and to engage my self afresh in thy Service; trusting that I have a good Conscience in all Things, willing to live honestly: Seeing therefore that thou hast been pleased to declare that thou wilt not quench the smoking Flax, nor break the bruised Reed, I beseech thee graciously to accept and encourage those beginnings of Grace, that thou hast wrought in me. And when I shall come to thy Table, to receive there the Pleasures of thy Love, let me feel thy divine Presence with me, enlightning my Mind with a clear Sense of the exceeding Greatness of thy Love, and raising in me worthy Thoughts and Affections towards him, who has bought me with the Price of his own most precious Blood; engaging my Will more firmly unto thine, and working in me a perfect Resignation unto thy good Pleasure, in all Occurrences whatsoever, that so this holy Communion to which thou hast invited me, may stir up in me a greater Care, Diligence, Zeal and

and Fervency in well-doing. To which End, assist me, I beseech thee, in every part of this Duty, that I may remember the Sufferings of the Lord Jesus, so as to be crucified with him; and his great Love towards me, so as to love him with all my Soul, with all my Might, and with all my Strength, and my Neighbour as my self; and the New Covenant he has made in his Blood, so as to have his Laws written in my Heart, and all the precious Promises he hath thereby sealed to all those that by a lively Faith are enabled to lay hold upon him. Hear, O Lord, and help, and answer, for Jesus Christ's sake, to whom, with the Father, and the Holy Spirit, &c. Our Father, &c.

Thursday's Devotions.

*Meditations Preparatory to the Holy Sacrament,
for Thursday-Morning.*

O My God, the more I consider of the Invitation thou hast made me to be a Guest at thy Table, the more I am astonish'd at the Greatness of that Love of thine to so unworthy a Wretch as I am, that cou'd no sooner begin to go, than I began to sin against thee; and then, to add to my Iniquity, the older I grew, the more

perverse have my Ways been before thee: Yea, those very Mercies that I have received from thee, have I used in the Service of Sin thy greatest Enemy. And yet that thou shouldest not only save me from going down to Hell, but give thy holy Son to die for me, and reconcile me to thy self, and bring me to Heaven; and then to invite me to thy Table, to give me there the Earnest of this thy Love! This is Grace beyond Expression: Whence is it, O Lord, that such Honour as this shou'd be put upon me, that I should be called one of thy Children, one of thy Sons! If *David* thought it so great an Honour to be call'd the Son in Law of the King of *Israel*, what Honour is it to be adopted into the Family of the King of Heaven! Well may I say, with that Man after thine own Heart, *Whom have I in Heaven but thee, and there is none upon Earth that I desire in Comparison of thee!* My Soul wou'd fain thirst after thee, and not be satisfy'd without the Enjoyment of thee. *O that I had the Wings of a Dove, for then would I fly unto thee and be at rest.* O my God, what an Expence of Love and Mercy hast thou been at for me? And yet all that thou desir'st of me, is, that I shou'd love thee, and that all the Services I offer to thee shou'd proceed from the love of thee; that
in

in this Love I might for ever enjoy thee ;
and be where thou art, that there I might
not only behold thy Glory, but be glorified
for ever with thee. O Lord, when I reflect
upon the Depravity of my Nature, which
having in it the Principles or Seeds of
Death, would of it self reduce me unto
Dust, and how many Dangers besides I am
exposed to daily, not only temporal, but
spiritual, and eternal ; I cannot but justly
infer, that the same Almighty Power of
thine, which does not only thus preserve
me, but gives me all Things richly to enjoy,
does still secretly support and uphold me ;
or else I should have perished long ago :
For in the midst of so many and great Dan-
gers, it wou'd be impossible for me to stand
one Moment, were it not for thy Protecti-
on, and Defence, O Lord : Suffer me not
therefore, I beseech thee, O thou God of
all my Mercies, to forget and over-look
the Blessings of Immunity and Preservation
which can never enough be remembred and
acknowledged by me, who daily dwell un-
der the Defence of the most High, and a-
bide under the Shadow of the Almighty ;
for which gracious Defence and Protection
of me the Night past, thou oughtest, O my
Soul, to give Thanks unto God in a parti-
cular manner, as being thereby brought

nearer to that approaching Day in which thou art invited to the Table of thy Lord, even into his Banqueting-House, where thou expectest to meet with his Love, and where thou oughtest to offer up thy self to him in Faith, and Hope, and Love, and holy Obedience, who has offered himself up to God for thee through the eternal Spirit, to redeem thee from all Iniquity, and to reconcile thee to God; who, tho' before he was such a consuming Fire, that there was no approaching to him, is now thro' the Virtue of this blessed Sacrifice, atoned unto thee, and become both a Just God and a Saviour.

*A Preparatory Prayer for the holy Sacrament,
for Thursday-Morning.*

Most gracious and blessed Lord God, it is a good Thing to declare thy Loving-Kindness in the Morning; and surely, O Lord, it is but just, that those that Experience thy Goodness every Night, in the Morning should direct their Oblation of Praise and Thanksgiving unto thee, and shou'd look up; O how great is thy Goodness, O Lord, and thy Mercy which thou hast prepared for them that fear thee, before the Children of Men!

Men! O Lord, should I, thy poor Worm, this Morning before thee, go about to number up thy Mercies towards me, they are more than can be reckon'd: For thou hast possess'd my Reins, and cover'd me in my Mother's Womb; yea, my Substance was not hid from thee when I was made in secret, and curiously wrought in the lowest Parts of the Earth: Thine Eyes did see my Substance, yet being imperfect, and in thy Book all my Members were written, which in continuance were fashioned, when as yet there was none of them. I have reason therefore to praise thee, being then fearfully and wonderful made; marvellous are thy Works, O Lord, and that my Soul knoweth right well. And if there be such curious Workmanship expressed in the Formation of my Body, as appears by the various Wreathings and Intertexture of Muscles, Nerves, Veins, and Sinews throughout all the Parts thereof; how much, O Lord, am I bound to adore thee, for that Breath of Life which thou hast been pleased to infuse into me, by which I became a living Soul! which in its first Original, as it came out of thy Hands, was a Ray of thine own Glory, and a living Spark from thine own immortal
Bright-

Brightness, created after thine own Image, in Righteousness and true Holiness; and furnished with those Intellectual Faculties of Reason, Judgment, and Understanding to know thy Will, and to discern between Good and Evil; and with a free and unconfined Will, capable of acting freely, to choose the Good, and to refuse the Evil: Endowed also with divers and various Affections, whereby it was enabled to serve and honour thee; and to love thee as the only chief Good, and to enjoy thee, as its chief End, and ultimate and supream Happiness. But, O how ashamed and confounded in my self ought I to be before thee, O Lord, that by hearkning to the false and lying Insinuations of the Tempter, I have fallen from that Uprightness and Integrity wherein I was created, and have hereby defaced thy Image, and altogether corrupted that noblest Piece of heavenly Architecture; and made my self thereby liable to thy just Wrath and Vengeance: But here again, O Lord, thou hast introduced such a new Scene of Love and Grace, as calls for the highest Praises and Adorations of my self and all Mankind, unto the utmost Ages of Eternity; that after I had wilfully destroyed my self, thou should'st be

be at the Expence of infinite Wisdom, and Love, and Grace, to find out for me a Way of Salvation: And O what Tongue of Man or Angel can sufficiently express the Glory of thy Grace, in this Unfathomable Love of thine, in sending thine own Son into the World, to die for me, that I might live; and to be made a Curse, that I might come to be an Heir of everlasting Blessedness! but yet this is not all, thou hast not only sent thy Son Jesus to bless me, by turning me away from mine Iniquities, but hast also provided an heavenly Banquet, as an Earnest of his Grace and Favour, and hast invited me to it: And now, O Lord, what wait I for? Even for the fresh Influences of the holy Spirit, to work in me those gracious Dispositions and Qualifications, which may make me a worthy Receiver at thy Table; that so this Love and Grace of thine may not be in vain to me. And, O my dearest Lord, who hast thus freely come down from the Throne of thy Glory, and done and suffered so much for me, suffer me not, I beseech thee, to defeat, as much as in me lieth, thy End and Design in all this, which was to see the Travel of thy Soul, by purchasing to thy self a peculiar People zeal of good Works. Of which Num-
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her, O Lord, grant that I may be one, for Jesus Christ his sake, to whom, with thee, O Father, and the Holy Ghost, be all Honour and Glory, both now and for ever.
Amen.

A Meditation for Thursday-Evening; Preparatory to the Holy Sacrament.

MEthinks, O my Soul, I hear my Lord's Invitation sounding in my Ears; and saying to me, Come, O my Friends, and eat of my Bread, and drink of the Wine that I have mingled: And shall I reject such an Invitation as this, and not readily hasten to the Feast he has so lovingly prepared? Behold, O my Soul, how ready thy Lord is to meet thee, bringing Heaven it self along with him, to entertain thee. O then, my Soul, let us act rationally, and renounce the trifling Vanities of this World, to be made Partakers of his substantial Joys. Tho' thou could'st amass all the Treasures of the World together, yet there is a Time a coming wherein they wou'd be of no Service to thee; for Riches profit not in the Day of Wrath: When thy Lord shall sit upon the Throne of his Glory, and all Nations be summoned before him, when the Earth, and all the
Works

Works that are therein shall be burnt up, and the Elements themselves shall be dissolved with fervent Heat, how much better will it be to be a Friend and Disciple of Jesus, than to be the greatest Prince that ever sway'd a Scepter? And wilt thou now, O my Soul, slight his Love, and the Offers of his Grace, and make light of that Provision that he has made for thee? How ingrateful, as well as ruinous and destructive, will such a Carriage be! Consider therefore a little, O my Soul, what they do, that neglect to go to this Table of the Lord, and make slight of the heavenly Provision there prepared for them: They slight the boundless Love of the eternal Father, who gave his only and beloved Son to die for us; they value not the Love of their kind and merciful Redeemer, whilst they have no Esteem for the Blessings purchased by him: And the sweet and saving Influences of the holy Spirit, are set at nought, and slighted by us, whilst we take not the proper Means to possess them. O how great will their Condemnation be, that are found in such a Frame, and who trample under Foot the Blood of the Son of God, and despise the precious Blood that was shed for them; yea, that was shed for the Remission of their Sins:

Sins : For surely Hell it self has nothing more ungrateful. Did I say more ungrateful ! I may say not so much : For had that Enemy of Mankind but the least Hopes of a Redeemer, as we have, he'd prize that Mercy at another Rate than we do : But he is justly left to perish in his Sin. For our Redeemer took not hold of Angels, but of the Seed of *Abraham* : And ought not then, my Soul, such a distinguishing, and a peculiar Love as this, engage us to a ready and willing Obedience to all his Laws and blessed Institutions ? 'Twas the last Charge that our Lord left us when he was entering upon his Passion for us, that we should celebrate his last Supper, and as often as we do it, to do it in Remembrance of him ; And if he had commanded us the hardest and most self-denying things, could we have denied it to a Love like his ! Should we not have run any Hazard, and ventur'd on the greatest Difficulty for one, to whom we were so much obliged as we are unto him, that has not spared his own Life for us ? How much more then, when what he requires, is a Duty so easie and so pleasant ? For did our blessed Lord take Gaul and Vinegar for us ; and shall we, at his Command, deny to eat and drink Bread and Wine at his Table ? And that too, when

when that Bread and Wine is by his Appointment made a Symbol and a Pledge of his dying Love to us ! And when the Bread shall be a Memorial for us, of his Body that was broken, and the Wine, of his Blood that was shed for us ? O never let us hesitate about our Obedience to an Institution so pleasant for us, and so beneficial to us : But let us rather say, We will take the Cup of Salvation, and praise the Name of the Lord : Pardon me, O Lord, that I have been so ungrateful to thee, and so senseless of my own Welfare and Advantage. And for the time to come, I humbly beseech thee, to enable me by thy Grace, to come prepared to thy Table, and often to offer up my self a Sacrifice unto thee, and thereby profess my Faith in a crucified Saviour, and there beg thy Assistance against all the Temptations wherewith I am assaulted ; and that thou wilt conduct me through the difficult Paths of this present Life : And that it will please thee to accept of my Addresses and Praises through the infinite Mercies of the Son of thy Love, Jesus Christ. *Amen.*

A

A Prayer for Thursday-Evening; Preparatory to the Holy Sacrament.

Blessed and gracious GOD, the Eternal Fountain and Father of Mercies, and Comfort of all that call upon thy Name in Truth: Thou hast concluded all under Sin, that thou mightest have Mercy upon all: Look down upon me, O Lord, and have Mercy upon me, lying in my Sins and Blood, in Shame and Misery; and as a consequence thereof, in the Fear of thy Wrath which I have justly incurred thereby: But as the Kings of *Israel* were reputed merciful Kings, so thou the God of *Israel*, art truly a merciful God: And tho' I have grievously sinned against thee, yet blessed be thy Name, there is Forgiveness with thee that thou may'st be feared: Lord, it had been Mercy indeed, and sufficient for such a Wretch as I am, if thou hadst been pleas'd to shew but so much Compassion upon me, as that thou hadst not suffered me to become extreamly miserable: And what could I have expected more from thy Goodness? But that thou shouldst design to advance so wretched a Creature as I am, who know not how to value and esteem thy Benefits, to the State and Dignity of thy Child-

Children, to make me like thy self in Righteousness, Goodness and Truth, and at last to give me a blessed Immortality in Soul and Body: O how astonishing is this Love which thou hast shewn me, in the Son of thy Love, the Lord Jesus Christ! I am ashamed to think that this Grace hath waited so long upon me, and not been better entertain'd and improv'd by me, That my Apprehensions of it are still so dull, my Reasonings of so little Force to constrain my whole Soul to love and delight in thee, and to live to thee for ever. I most humbly flee to that Grace which hath abounded thus towards me, for the Pardon which thou hast promis'd to those who yield themselves up to be govern'd by thee. O let not thy unwearied Goodness be provok'd to cast off the Care of me: But continue to hold before mine Eyes thy Love in Christ Jesus; that I may abandon every evil Way, which is inconsistent with the Enjoyment of thy Favour and Happiness. And O that the Faith of Christ which thou hast already planted in my Heart, may take a deeper Root, that I may constantly reverence him, and religiously keep his Commands, and make him my Hope and Trust, and love his Appearing, that I may then be found of him in Peace. And now
that

that thou hast invited me to thy holy Table, Lord, fill me with such holy Affections, and stedfast Resolutions, that I may know that I love him, and rejoyce in hope of his Eternal Love to me. O let nothing interpose, when I am at thy Table, to hinder the effect of these holy Desires, that no Cloud may arise in my Mind to obscure my sight of thy Love! And that no vain Thought may draw me aside from meditating on thy Death and Passion. But let my Prayer come before thee as Incense, and the Lifting up of my Hands this Evening, as the Evening-sacrifice. *Amen.* Our Father, &c.

Devotions for Friday.

THIS Day is proper to be set apart as a Day of Fasting and Abstinence; and after your Morning-Prayers, it will be necessary to call your self to a particular Account concerning your Sins, examining what you are more particularly addicted to, and to which you are most liable by reason of your Callings; and make use of the Heads of Examination before mentioned to this end: Making use also of the Prayers before and after Examination. After which thou may'st use the following Meditation:

*A Meditation on the Passion of our blessed Lord,
for Friday Morning.*

O My Soul, thou art now in a short time to come to the Table of the Lord, there to commemorate his Death and Sufferings, will it not therefore be proper and needful to take a View of them before thou goest thither? Behold him first then in the Garden, where whilst his Disciples slept, he felt that grievous Agony that caus'd him to sweat, so as never any sweat before him: It is common for Men indeed to sweat upon some extraordinary Exercise of Fear, or the feeling of some uncommon Pain, but what are those Sweats, O my Soul, to that of thy dear Lord in the Garden, under a sense of a Divine Wrath for thy Sins, because he had then taken them upon him; and not only thine, but the Sins of the whole World? Which was a Burden so great, as would have crush'd all the Angels in Heaven into nothing, under the Weight thereof: Well then, might my dear Lord cry out, *My soul is exceeding sorrowful, even unto death*: Insomuch, that his Humane Nature had a sort of Recoiling at it, which made him say, *Father, if it be possible, let this Cup pass from me*: And tho' he

he overcame this Natural Reluctance by the Power of his Godhead, yet was his Agony so great, that he sweat Drops of Blood, instead of Sweat; his precious Blood issued forth at all the Pores of his sacred Body, until he seem'd to be all over nothing but Gore-Blood: Consider this, O my Soul, and see if thou canst forbear bleeding within me at the sight thereof! O who would hug henceforth his Sin in his Bosom, which caus'd our Saviour to sweat Drops of Blood! And yet his bloody Sweat and Agony he suffer'd in the Garden, discourag'd him not from going thro' with the Work, which he had undertaken: For when Judas came to betray him, and the Jews to seize upon him, which he knew well enough, he asked them, *Whom seek ye?* And they having answered him, *Jesus of Nazareth:* He told them boldly, *I am he:* Thus exposing himself to their Rage and Fury; that he might finish the Work he came to do. Behold him next, O my Soul, rudely bound, who came to set thee free, and dragg'd from place to place: and then behold him stript, ty'd to a Post, and whip'd like a vile Slave: And yet this blessed Son of God underwent and bore all this with an infinite Patience and invincible Magnanimity; *For as a Sheep before her Shearer is dumb,*

dumb, so he opened not his Mouth : Nor did he in the least seek to save himself, for he hid not his Face from Shame and Spitting, but gave his Back to the Smiters, and his Cheeks to them that plucked off the Hair. After having beheld him thus beaten, buffeted and abused with all manner of contumelious Usage, behold him stretched out upon the Cross, where his sacred Hands and Feet are nail'd, and his precious Head crown'd only with a Wreath of prickling Thorns, which pierc'd him with a thousand Wounds at once: Behold him thus, my Soul, suffering a painful, shameful, lingering Death, and hear him crying out, *My God, my God, why hast thou forsaken me?* And then see if there be any Sorrow like to his Sorrow; or any Sufferings like to his Sufferings: And is this He whom my Soul loveth? Is this my dear Jesus? Is this he who is fairer than the Children of Men? How is it then that *his Visage is marred more than any Man, and his Form more than the Sons of Men?* Yes, O my Soul, this is He; and all this, and more, even Death it self, he willingly suffered for thy sake: For had he not been willing, he cou'd but have pray'd his Father, and he wou'd have presently sent more than twelve Legions of Angels to rescue him, even in his lowest

Ebb

Ebb of Humiliation. But when he saw that thy Redemption cou'd not be procured with the Blood of Bulls and Goats, and that those Sacrifices and Offerings wou'd not do, he cries out, exulting to his Father, *Lo I come! In the Volume of thy Book it is written of me; Yea, I delight to do thy Will, O God!* And therefore had those that reviled him, when upon the Cross, saying, He saved others, himself he *cannot* save; but changed one Word, and said, He saved others, himself he *will not* save; they had spoken Truth: And surely then, in thus freely offering up himself, he ought to be looked upon by thee, O my Soul, as *one* altogether worthy, even tho' upon the Cross, and in his lowest Estate of Humiliation: And thou canst not think otherwise of him, if especially thou wilt but suppose him speaking to thee from thence after this manner: " Dear Soul, for whose Salvation
" I die, consider who I am, and what it
" is I suffer, and to what end: I am the
" eternal Son of God, whom the Angels
" of God adore; and all the Host of Heaven's at my beck; yea, I thought it no
" Robbery to be equal with God; and yet I
" humbled my self so as to become Man,
" and assum'd Humane Nature, that I
" might make thee Partaker of the Divine

" Na-

“ Nature: I am infinitely rich, for the
“ Cattle on a thousand Hills, yea, the
“ whole Universe is mine; and yet for thy
“ sake I become poor: I am Almighty and
“ have all Power in Heaven and in Earth:
“ and yet have willingly made my self
“ weak, that thou mayst be made strong;
“ and have suffered my self to be overcome
“ of my Enemies, that thou mightst conquer
“ thine; I have left my Robes of Glory,
“ when before all Worlds I was clothed
“ with Majesty, and covered with Light
“ as with a Garment: and am now only
“ crowned with Thorns, and exposed to
“ Shame and Nakedness, that thou mayst
“ be array’d in the Robes of my Righteous-
“ ness, and crown’d with a Diadem of Glo-
“ ry: I am the inexhaustible Fountain of Joy
“ and Happiness; and yet for thy sake am
“ become subject to Pain and Misery, to
“ Grief and Sorrow; that thou mayst be
“ translated to Fullness of Joy, and to Plea-
“ sures for evermore. I am infinitely pure
“ and holy, and yet am become a Sacrifice
“ for Sin, to merit thy Pardon, and that
“ thou mayst become justify’d and sanctify’d
“ thereby. I am the Author and Fountain
“ of Life, the First and the Last; and yet I
“ am willing here to suffer Death, that
“ thou mayst inherit eternal Life. I am

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“ the

" the only begotten Son of my Father, the Son of his
 " Love, in whom he is well pleased ; and I always did
 " the things that pleased him ; and yet I now suffer
 " under his Frowns, and the Withdrawings of his
 " pleasing Countenance, (which is ten thousand times
 " more grievous to me, than all my other Sufferings)
 " that so he may be reconcil'd unto, and well pleas'd
 " with thee. And now, as nothing but Love, O Soul,
 " has made me thus to suffer for thee ; for there is
 " nothing but Love that I desire of thee for all my
 " Sufferings : And I am sure, if thou lov'st me, thou
 " wilt be careful not to offend me ; for thy Sins are
 " more grievous to me than all my Sufferings : Then
 " add not fresh Wounds to my Sorrows by thy Im-
 " penitence and Unbelief : Deny not this Request to
 " thy dying Saviour, That as I have given my Self for
 " thee, so thou wouldst give up thy Self unto me, by
 " mortifying all thy sinful Lusts and Affections, and
 " retain a lively Sense of what I have done and suf-
 " fer'd for thee : And that thou mayst commemorate
 " my Death, to thee the Spring of everlasting Life
 " and Happiness ; as my Body has been truly broke
 " for thee, and my Blood poured out, so do thou do
 " it sacramentally, under the Types of Bread and
 " Wine as I my self did celebrate it with my own
 " Disciples, just before my Passion.

And now, O my Soul! what canst thou reply to all
 that thy Lord has said to thee? Canst thou deny so
 reasonable a Request, as to give up thy self to him
 to be entirely his, who thus has done and suffer'd so
 much for thee? Methinks I hear thee answer, I am
 astonish'd, Lord, I know not what to say, nor can my
 Tongue express what my Heart feels. Lord, I will
 say nothing, but will answer only by Sighs and Tears
 and with devout Affections, by giving and resigning
 up my Soul and Body to thee, that I may be thine for
 ever ; and so say with thy Spouse, *My Beloved is mine,*
and I am his.

A Prayer for Friday Morning, &c.

O Almighty and eternal Majesty, who fillest Heaven and Earth with thy Goodness, and makest the Out-goings of the Morning and the Evening to rejoyce; Who is like unto thee, O Lord, who art a God glorious in Holiness, fearful in Praises, doing Wonders! The Heavens declare thy Glory, and the Earth sheweth thy Handy-work: Look down upon me, O Lord, a Worm and no Man, who desire humbly to prostrate my self before thee, begging of thee the Pardon and Forgiveness of all my Sins; all my vain Thoughts and Imaginations; which tho' more than I can number and express to thee, yet thou knowest them all, and all their Aggravations, which renders them exceeding sinful; for there is not a Word in my Tongue, nor a Thought in my Heart, but lo, O Lord, then knowest it altogether: I beseech thee blot them out of the Book of thy Remembrance, and cast them behind thy Back: Let them not be seen any more in this World to shame me, nor in the World to come to condemn me. O let neither my Sins that I have this Morning confessed before thee, nor those that I have forgotten, stop the Current of thy Mercy from running towards me; but let the Fountain that thou hast set open for Sin and for Uncleanness wash me from all my Iniquities, and cleanse me from my Sins. O my God, let me be washed white in the Blood of the Lamb, and let the scarlet and crimson Stains that Sin hath made in my Soul, be washed out. Nor let my Unworthiness prevent thy Mercies, nor provoke thee to Wrath, but rather forgive my Sins, and blot out my Offences from before thine Eyes, for thy great Mercy's sake. O Lord, I cannot but acknowledge and confess again before thee, that I have been insensible of thy Mercies, and ungrate-

ful and unthankful for them ; and in particular, that I have not been more holy, humble, and penitent, in my Behaviour towards thee. Pardon that black Sin of Ingratitude, which I have been too much gully of by walking contrary to thy holy Will and Commandments : Lord, pardon me, that I have done so little for thee ; that I have lov'd thee so little, albeit thou hast loved me so much, as to give thy Son, thine only Son, to die for me. O Lord, strengthen, I beseech thee, my Faith and Hope in thee, and all my Love in thee, that I may bear thy Cross with greater Patience, and more Resignedness of Will unto thy self, that so, when I have finished the Work that thou hast given me to do, I may enter into the Joy of my Lord : Cloath me, I beseech thee, with the Wedding garment of thy Son's Righteousness, and make me, tho' of my self a most unworthy, yet, thro' thy Mercy, an acceptable Guest at thy holy Table ; that I may not eat and drink my own Damnation, but that being strengthened in thy Faith and Fear, I may have my Pardon sealed, my Corruption subdued and my Soul so inseparably united to thee, that no Temptation may be able to dissolve that Union ; until at last it be consummated in eternal Happiness thro' the Merits of Jesus Christ my only and alone Saviour. *Amen.*

*A Meditation, preparatory to the Lord's Supper for
Friday Evening.*

I Have been this Day, O my Soul, confessing my Sins, examining my Heart, and humbling my self in the Presence of the great God, and of his Son Jesus Christ, to whose holy Table thou knowest I am invited ; and O what a World of Iniquities am I guilty of ! And how can I escape the Wages of Sin, which is Death, eternal Death, as I have sinn'd against an eternal Majesty, when God has said he will by no means clear the

the Guilty! Sin leaves a Guilt behind it, and every Sinner is a guilty Person; and I have acknowledged my self such a one before the Lord this Day: How then shall I escape? Where shall I fly for shelter? Or to which of the Saints shall I call? Alas, my Soul, there's neither Saint nor Angel that can help thee in this Case: *Noah*, *Daniel*, and *Job*, cannot deliver their own Souls. No, 'tis only the Angel of the Covenant, even Christ Jesus, the Lord of Saints and Angels, that can atone for Sin, and stand between an angry God and a poor guilty self-condemned Sinner: And even he was fain to take our Sins upon him, and suffer what we should have done, that so he might be able to deliver us; for the righteous Law of God was broken, and Justice must be satisfied. And, O my Soul, consider how all the Attributes of God are glorify'd in this wonderful Contrivance of the Redemption of Man by a Mediator! The Wisdom of God is exceedingly advanced hereby; the Redemption of sullen Man being such a Contrivance of Divine Wisdom and Grace, that all the Angels of Heaven were at a loss to find out. And, O how graciously did Divine Love and Grace shine forth in this Contrivance also! Love, both in Father, Son, and Holy Spirit; in the Father, in giving his only Son to die for us; in the Son, in willingly undertaking this Work, and offering up himself; in the Holy Spirit in sanctifying and applying the Redemption to the Souls of Men. And how his Divine Justice is glorified hereby, when the Eternal Son of God must die to satisfy it? In whose Death, Justice triumph'd more, and was more fully satisfy'd, than if all Mankind had for ever perish'd under the Stroke thereof. For there it had been satisfy'd but by the Sufferings of Creatures; whereas it now receives its Satisfaction from a suffering God; the Divine Nature assuming Humane Flesh to suffer in, and taking Humane Nature, in the Person of the Son

of God, into a wonderful inseparable Union with it self. It is on this Account, my Soul, that the eternal Majesty of Heaven, justly offended with thee for thy Sins, is now aton'd, and being satisfy'd with that full Price that Jesus paid for our Redemption, is reconcell'd to us; and tho' a just God is become the Saviour of those poor, lost, undone and guilty Sinners that believe in Jesus. Here then, my Soul, is that City of Refuge where thou mayst be safe from the Avenger of Blood: Fly to the open Arms of Jesus, and thou art there secure; for none can pluck thee out of his blessed Hands: And has not he invited thee to his Table, and there provided for thee such Royal Dainties as Angels never were admitted to partake of? Go then, and put on thy Wedding garment, even the white Robes of his Righteousness; and then thou needst not fear but he that has so kindly invited thee thither, will make thee welcome there.

*A preparatory Prayer to the Holy Sacrament, for
Friday Evening.*

O Thou blessed and eternal Fountain of Mercy, thou delightest to pour out thy Blessings on the Poor and Hungry, even when thou sendest the Rich, and those that esteem themselves full, empty away: Look down upon a poor nothing-Wretch, who has been emptying of himself before thy blessed Majesty this Day: Spreading my Sicknesses before thee, that thou mayst be a Physician to me; and laying open my Sores, that thou mayst heal them; and emptying my self of my Sins, that I may be fill'd with thy Righteousness: Send me not empty away, O Lord, nor suffer me to go without my Errand. I confess I have Reason to be asham'd of my Confession, it has been so slight and homely, and so little accompany'd with that godly Sorrow, that ought to be the chief Ingredient

cient in it. Forgive, O Lord, for Christ's sake, what has been wanting in me; graciously work in me those Qualifications thou requirest of me, to make me a worthy Receiver at thy Table, and when I shall come thither, let that sacred Institution confirm in me a Sense of the Love of Jesus to my Soul. Let the lively Representation of his broken Body, break my Heart before thee, for my manifold and great Iniquities: And let the pouring out of his precious Blood for my Redemption, cause the Waters of Repentance to flow out of my hard and flinty Heart; that so I may truly mourn for what I have done against him, who was bruised for my Iniquities, and wounded for my Transgressions. O thou that lovest Truth in the inward Parts, give me Sincerity of Heart and Soul in the Petitions I have put up unto thee; and open thou my Eyes that I may see it, if there be any evil Way in me; any Hypocrisie, any Pride, any Covetousness, any Impurity, any Hatred, any Uncharitableness, or any inordinate Affections whatsoever; that so I may renounce them all, and unfeignedly resolve to do justly, to love Mercy, and to walk humbly with thee, O my God. Let these Words of my Mouth, and Meditations of my Heart be acceptable in thy Sight, O Lord, my Strength and my Redeemer. And grant, that when I come to thy Table, there to partake of the Fattness of thy House, I may feel my Affections so strongly drawn forth after thee, that I may be out of the Reach of the Temptations of the World, and of the Devil; at least, that they may never be able to prevail against me. O Lord, hear, and forgive, and hearken, and do according to thy infinite Mercies declared in Christ Jesus: To whom, with thee, O Father, and the Ho'y Ghost, be all Honour and Glory. *Amen.*

*Devotions for Saturday.**Meditations upon the holy Sacrament for Saturday Morning.*

Wouldst thou, O my Soul, come worthily prepared to the Table of the Lord? Consider then what it is; It is a Feast of Love. 'Twas Love that made the Feast, and Love that made the Invitation to thee; and if thou bringest not Love along with thee, thou wilt not be a welcome Guest there: And since 'tis so, it surely will be very requisite thou try'st thy Love before thou goest thither; thy Love to Jesus, who has thus invited thee. And if thou desirest to know whether thou lov'st him or not, consider how long it is since thou thoughtest of the best Friend thou hast in the World, and what thy last Thoughts of him were: Didst thou not very lately long for his Company, and wish the Time were come, wherein thou mightst again enjoy him? Didst thou not count the Days until that happy Time in which he promis'd to return unto thee? Or suppose him to be dead, with what Passion dost thou follow his Memory? How art thou mov'd with the very Mention of his Name? How glad to possess any Relick of him, tho' it be but his Shadow? Or how oft dost thou look upon that lively Picture of him in thine Imagination? And dost thou think it could fail to put thee in mind of what he left thee in a Charge when he departed this World? Couldst thou forget the Legacies he left thee, or the Inheritance he bequeathed to thee at his Death? Now bring thy Love to Jesus to the Test, and tell me, O my Soul, how long is it since Jesus was in thy Thoughts? Canst thou not tell? This argues little Love! Was there ever such a Friend as he, who dy'd that thou mightst live? He laid down his Life for thee; and greater Love than this hath no Man, that he lay down his

his Life for his Friend : Can any one pretend so much to thy Love, or merit from thee so kind a Remembrance ? And yet Jesus has exceeded this Love, for he died for thee whilst thou wast his Enemy. And who ever died for the sake of his Enemies ? O how precious, how dear, should the Name of Jesus then be to thee ? With what Joy shouldst thou receive the News of his coming to visit thee ? How welcome must this Invitation be from thy blessed Saviour, whom if thou lovest thou canst not but long to see ? It is the Voice of thy Well-beloved that calls thee to this Banquet of Love, and says, Come, and see by these sensible Signs that I have left to represent me, how much my Love to thee hath made me suffer for thee : Behold the lively Figure of my Body and Blood, which was broken and shed to redeem thee : I have caus'd it to be made on purpose, that thou mightest not forget me. What now, O my Soul, dost thou answer to him ? Canst thou say thou art impatient till to Morrow comes, in which thou art to meet him at his Table ; and that thou thinkest it long till thou mayst go to his House ? Or at least, art thou desirous to go and see him set forth crucified before thine Eyes ? And what dost thou think of the Inheritance that he hath given thee ? An Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for thee ? Dost thou believe his Word, and expect not long for this Inheritance ? Does the faith, of seeing and enjoying him, cause thee to purifie thy self, even as he is pure ? If thou art in such a Frame of Spirit as this, O my Soul thou mayst assure thy self thou lovest Jesus ; and this Love will make thee an acceptable Guest at his Table ; for Love is all that he desires from thee ; and to have this Love enlarged and confirmed to him, is one great End of this Divine Institution. Go then, my Soul, and shew the Faith thou hast in him, and the Love the

bearest to him, and tell him thou never canst be happy without him.

A Prayer for Saturday-Morning, preparatory to the Holy Sacrament.

O God the Father of Mercies, thou art good and dost good, and the whole Earth is full of thy Goodness, for thy Mercy reacheth to the Heavens, and thy Truth unto the Clouds: In nothing, O Lord, does thy Mercy and Goodness shine forth more resplendently than in this, that thou hast from the beginning been in Christ, reconciling the World to thyself: And to confirm this Reconciliation to those who are the Subjects thereof, thou hast called them to the Communion of the Body and Blood of thy Son, that Substance of the Paschal-Lamb and true Passover. And since the Lamb Christ Jesus, is a Lamb without blemish, holy, pure, and spotless; with what holy Hands and renewed Heart, ought I to receive this Food of Life, which came down from Heaven! Yet, Lord, how vile and polluted am I! and how much do's this Week's Preparation need Repentance, and my Tears fall short of godly Sorrow! And yet, besides the Insufficiency of my Repentance, (which I beseech thee, O Father of Mercies, in the Blood of Jesus to pardon, how many other Sins and Infirmities am I like to bring with me to thy Table, if thou, Lord, dost not remove 'em into the Land of Forgetfulness! How deficient am I in my Zeal for thy Glory, and Love and Thankfulness to thee! And how wanting am I in that Charity and good Will towards all Mankind, which I ought to bring along with me! Yea, that Trust and Dependence which I exercise in thy Mercy, how much Reason have I to fear it may be found Presumption! And though I have hitherto made Vows of better Obedience to thee, yet my often breaking of them
has

has sufficiently inform'd me, that in my own Strength, without the Assistance of thy Holy Spirit, I can do nothing. O that thou wouldst therefore, when I come to thy Table, make that Ordinance a Means of strengthening me in the Performance of new Obedience to thee! And, by the Power of thy Grace, keep me from future Backslidings. Make this blessed Sacrament (which, through thy gracious Assistance, I design to partake of the Day following) a Feast of fat things unto my Soul; and grant me thereby larger Communications of Grace and Comfort than I have yet received. And to that end, wash me, I beseech thee, from all my Sins, in that Fountain which thou hast set open for Sin and Uncleanneſs, which is no other than that ever-streaming Blood of my dear Lord Jesus: To whom with thee, O Father, and the Spirit of Grace, be Glory, Honour, and Praise, for evermore. *Amen.*

Meditations for Saturday Evening, preparatory to the Receiving the Holy Communion the next Day.

THou art now come, O my Soul, thro' the long Sufferings of God, to the Close of this Week; and how unprepared art thou still for that holy Banquet to which thou art invited, notwithstanding all thy Preparation! and how much Dirt hast thou left behind thee, for all thy Care and Diligence to cleanse and purifie thy self! My Goodness is but like the Morning-dew, and like an early Cloud, that soon vanisheth away: All my Desires are but meer Vapours, and my Love to Jesus, but like a sudden Flash that is gone presently; my Tears will hardly fill a Bubble, and my Sorrow is but as a transient Sigh: And, if I am my self ashamed of all that I do, how much more filthy and abominable must it appear unto him, who is of purer Eyes, than to behold Iniquity? Therefore, O my

my Soul, it is good to take a Review of what thou hast done, and see whether there be not the Love of some secret Sin yet lurking in my Heart; which, if it be so, will render all my Performances nothing worth: For if I regard Iniquity in my Heart, the Lord will not hear me: Is there no hankering after some one beloved Sin, concerning which thou mayst say, as *Lot of Zoar*, Is it not a little one? If it be so, thou art unfit for Communion with Jesus Christ, for he has forbid us and therefore much less will he himself have any Fellowship with the unfruitful Works of Darknes: And the holy Scripture plainly tell us, That there can be no Communion between Christ and *Belial*: It being utterly impossible that the Love of Sin and the Love of God, can dwell together in one Heart. And therefore go to God, O my Soul, and say unto him, Lord, there is no dissembling with, nor hiding any thing from thee; for thou settest mine Iniquities before thee, even my secret Sins in the Light of thy Countenance: And therefore, if there be any secret turning aside in my Heart from thee, or any Lust that I hide as a sweet Morsel under my Tongue, shalt not thou search it out, O Lord! For there is no Darknes nor Shadow of Death wherein the Workers of Iniquity can hide themselves from thee. And therefore, O Lord, that which I know not, teach thou me. And let this be my rejoicing, that in Simplicity and godly Sincerity I may approve my Heart unto thee. And help me, O Lord, that I may devote my self, and all that I am and have unto thy Service. And seeing I have been endeavouring to search my Heart, and meditate upon thy precious Death and Sufferings, Lord, let not these weak Desires and faint Resolutions vanish away in one Night's time, but let them continue till I come to thy Table, and be strengthened and encouraged there; that so I may be able to discern the Lord's Body in that holy Institution, to the Glory of thy Name and the Comfort of my own Soul. *Amen.*

A Prayer for Saturday Night, preparatory to the Holy Communion.

O Most gracious and blessed God, the God and Father of our Lord Jesus Christ, and in and through him, I desire to hope that thou art my God and Father also: Have Mercy upon me, I humbly beseech thee, in and thro' thy only begotten Son, thro' whom thou grantest Forgiveness of Sins, and everlasting Life; and deliver me from that Weight of Sin which hangs upon my Soul, and which, unless thou deliver me, will sink me down to Hell. Inspire me, I beseech thee, with a Sense of thy Goodness, and help me so deeply to lay to Heart the Design of thy Love, that I may be made willing to comply therewith. And I beseech thee, to preserve in me always such a lively Remembrance of my dying Saviour's Love, and the Engagement that it lays upon me to Holiness, that I may suppress all unruly Passions, and mortify all inordinate Affections, and humble my self before thee in a deep Sense of my own Vileness and Unworthiness; that I may come to thy Table the Day following (as thro' thy gracious Permission I design to do) and be a worthy Partaker of those heavenly Blessings to which thou hast invited me. And when I am at thy Table; O Lord, feeding on that blessed Food, which thou hast there prepared for me, wilt thou please to quicken the Graces of thy holy Spirit in me, that I may receive that heavenly Food with such sincere and hearty Devotion, that it may convey fresh Strength and Power into my Soul, and fit me for the Performance of all the Duties of holy Obedience which thou requirest of me; and that by my Obedience to this last Command of my dying Lord, and commemorating his Death in this holy Supper, I may be enabled to do thy whole Will; and that with the same Chearfulness and
Delight.

Delight wherewith I receive the Pledges of his Love from him. To this end, O Lord, I desire to lift up my Heart unto thee, and to approach near unto thee, that I may receive more sensible Communications of Divine Grace from thee: For tho' I come not to thy Table trusting in my own Righteousness, yet I would trust in the Multitude of thy Mercies. I know I am not of my self worthy to gather up the Crumbs under thy Table, yet thou hast told me in thy Word, that the Son of God died for Sinners, that they might obtain everlasting Life thereby: And thou art that God whose Property is ever to have Mercy, and to forgive: I do not doubt therefore, but that for Christ's sake, I shall be acceptable and welcome, though in my self an unworthy Guest, to thy Table; and that being assisted by thy Grace, I shall come to have my Soul nourished by his Flesh, and washed and cleansed thro' his most precious Blood; and so, thro' Faith, I shall evermore dwell in him, and he in me. *Amen.*

And now, O Lord, fulfil the Petitions and Desires of thy Servant, as may be most expedient for me: The good Lord bless and keep me, and cause the Light of his Countenance to shine upon me, and give me Peace, through Jesus Christ. *Amen.*

Sunday's Devotions.

And thus having performed your Week's Devotion, you will, thro' the Divine Blessing find your self in a more prepared Frame of Spirit, for the Receiving the Holy Communion of the Body and Blood of Christ upon the Lord's Day: For which thou may'st make use of the following Helps; endeavouring by all Means to get thy Heart affected, according to the Expressions thou shalt use.

When thou risest in the Morning, say,

This is the Day that the Lord hath made; I will rejoyce and be glad in it—— I will go into thy House, O Lord.—— I will pay thee my Vows which my
Lips

Lips have uttered, and my Mouth hath spoken; I will go unto the Altar of God, unto God my exceeding Joy.

When thou retireſt into thy Cloſet, the following Meditation will be proper.

A Meditation for Sunday Morning, before the Receiving of the Sacrament.

THIS is the Day, O my Soul, that thou haſt longed for, and wherein thou expecteſt to meet with thy Lord: And now ſurely it concerns thee to ſerve the Lord with Fear, and to rejoyce before him with Trembling: But ſee that thy Deſires do not flag and decreaſe, but that the nearer thou comeſt to the Table of the Lord, the ſtronger thy Deſires grow: Canſt thou ſay, with the holy Spouſe, *I am my beloved's and his deſire is towards me?* And, if ſo, then ſure thy Deſires ſhould be towards him alſo: Come, O my Soul, and let us go to the Table of the Lord, for there he will give us his Love: Methinks I am already there, and hearing him ſay to me, *Come, eat; O Friend, drink, yea, drink abundantly, O Beloved: I have ſent my Miniſter to call you to my Houſe, and invite you to my Table, which you ſee is here ſpread for you: It is well done that you are come, and I take it kindly to ſee you here: The Reaſon why I invite you, is, that I may put you in mind of my Love, and that you may ſhew your ſelf my Friend by a joyful Commemoration of it; and to make you more ſenſible of the Happineſs I have purchaſ'd for you, by laying Obligations on you, to continue in it, and to impart unto you new Tokens of my Love, even the greateſt Pledges that I can beſtow upon you, to aſſure you that I am your eternal Friend. Think not that it is only a little Bread and Wine that I ſet before you, and that it is but poor Cheer that I have provided for you; but*
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open the Eyes of your Mind, remember and believe what I have taught you; and then you will see this is my Body which was broken for you, and this is my Blood which is shed for you; and on these I would have you feast together. Behold here how the Spear pierced my Side; see the Hole which was made by the Launce, when it pierced my very Heart: Do you not discern how my Hands were wounded; how my Feet were bored, when I was nailed to the Cross for you? How despitefully was I used? How cruelly was I martyred and tormented? Besides all the Mockeries and Abuses, the Shame and Reproach, the Agony and Bloody Sweat which I endured to do you Service? Did I not love you, think you, when I suffered thus for you? Can you chuse but read the Greatness of my Affliction, which is writ in my most precious Blood? Can you doubt that you are dear unto me, when I have purchas'd you at so high a Rate? Let these Wounds speak for me: Look into them, and then see what a vehement Desire I had to accomplish your Salvation! What Sorrow was there ever like unto my Sorrow? Or what Love was there ever like unto my Love? This broken Bread, and the Wine poured out, tell you I have died for you, and what greater Assurance can your Heart wish of my Love? As the Father hath loved me, so have I loved you: And all that I desire of you is, That you would continue in my Love, and if you keep my Commandments, you shall abide in my Love, even as I have kept my Father's Commandments, and abide in his Love. This is the Token I would have of your Kindness to me; ye are my Friends, if you do whatsoever I command you. Nothing else do I request of you, but that you would henceforth live unto me who have died for you. And now, O my Soul, canst thou find nothing to return to so gracious a Declaration of the Bowels of his Mercy towards thee? Or will it be hard to tell him thy Heart, who hath so freely opened his to thee? Thou canst not sure be mute, unless thou art astonish'd and struck dumb at the Greatness of his incomprehensible Love.

What canst thou do less, O my Soul, than to acknowledge thy Unworthiness to be a Guest to so great

a Person as he is ! And then the Consideration of this Love should cause thee to come to this Feast with a thirsty Desire after it, like the chased Hart to the Streams of Water, and with an hungry Appetite, as a poor Man to a full Table, or one that is covetous, to an Heap of Gold : Yet still, O my Soul, thou must remember, that thou art but a Beggar ; and thy Desires, tho' fervent must be temper'd with Humility and Lowliness of Spirit ; so that tho' thy blessed Lord say to thee this Day, as David to Mephibosheth, *Thou shalt eat Bread at my Table continually* ; thou shalt always feast with me ; yet it becomes thee to bow down thy self, and say as he there did, *What is thy Servant, that thou shouldst look upon such a dead Dog as I am ? It is too high a Favour to sup with thee, since I am not worthy to pick up the Crumbs that fall from thy Table ? The least of all thy common Mercies is too good for me, how shall I dare to approach to this Fulness of heavenly Blessings to which thou hast invited me ? I have sinned, I have sinned, and am not worthy to be called thy Son, or to be a Guest at thy Table : Even in my very best Attire, I am so ragged, that I am ashamed to see my self ; and therefore how shall I appear before thee ? O my Lord, I come meerly in Obedience to thy Commands ; I should not have presumed to appear in thy Presence, but that thou hast bidden me : And should have been afraid to be seen in this Condition, but that I was more afraid to disobey thy Commands.*— Hasten then, O my Soul, to the Table of the Lord ; for sure he will not be angry with thee for obeying him, or be offended that thou comest at his bidding.

A Prayer for Sunday Morning, before the Receiving of the Holy Sacrament.

O Eternally blessed and incomprehensible G O D, who only art worthy to be praised, and had in honour of all thy marvellous Works : Thou art
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glorious, O Lord, in all thy Attributes; but there is none that shines with such Lustre in the Eyes of poor guilty self-condemned Sinners, as that of thy Mercy, in the Redemption of thy People, by the Blood of thy own dear Son, whom thou hast given to be a Propitiation for their Sins, O thou Father of Mercy, who hast thus given thy Son to die for me, and art this Day ready in thy holy Sacrament to offer him to me again, I humbly adore thy Goodness; but am wholly at a Loss, when I would duly prize so invaluable a Mercy: For what am I poor unworthy Worm, that I should sit down to eat with my blessed Lord, when the glorious Angels at a distance adore and pay him Homage? Why should I be admitted to feed upon his sacred Body and Blood, when my Sins had a hand in all that he suffered; so that I rather deserve to be rank'd amongst those that murdered him, which was a Fact so horrid, that nothing but the Blood they shed could ever expiate? But since, O blessed Jesus, thou art exalted, that thou mayst shew Mercy, and hast signalized thy Love in loving those that hate thee, and in saving their Lives who barbarously took away thine, and accordingly callest to thy Spiritual Banquet so unworthy a Wretch as I am, I am ready to come at thy Command, but would fain come worthily; come so as to have fellowship with thee at thy Table; and would leave my Sins behind me, seeing it will be no Feast for them, nor will it be for me, if I bring them with me; O Lord, be thou therefore unto me a Jesus, and save me from my Sins; from the Filth and Pollution of them, and from the Guilt and Condemnation they have made me liable unto: Rid me of them, O Lord, for the time to come, for they have slain thee, and will slay me also, if they are suffered to reign in me. And do thou meet me in this heavenly Banquet, with a full Pardon of all mine Offences; and a perfect Cure of all my Infirmities; that I may be cleansed by thy Blood, and sanctified and quickened by

by thy Spirit, and assured of that eternal Life, which thou hast promised to all thy Elect. All this I am assur'd thou art ready to do for me, if I come worthily; and therefore, O Lord, do I come unto thee this Morning, that I may come worthily; even that thou who art worthy, wouldst graciously please to make me worthy, through thy Worthiness; and that thou wouldst enable me acceptably to perform the Duties required of me at thy Table; that so I may enjoy all the Blessings of it, and find and feel it to be a Communion of thy very Body and Blood: Help, me, O Lord, to remember thy dying Love with living Affections to thee, and with a Heart truly thankful for thy Mercy, and entirely devoted to thy Service: And help me to say, with thy Servant of old, *I hate every false way, but thy law do I love.* And let me find, when I shall be by-and-by at thy Table, that it is good to draw near unto thee; to which End stir up the Graces of thy Holy Spirit in me, that whilst the King is at his Table, my Spikenard, even the Graces of thy Holy Spirit, may send forth the Smell thereof; that they may send forth an acceptable Saviour to thee, through Jesus Christ. And help me, O Lord, to put forth Bowels of Charity and Compassion to all my Fellow-Creatures that are in Distress, according to my Ability, that my Faith may be seen by my Works: And that I may take care in every thing to keep a good Conscience void of Offence both towards thee, O God, and towards all Men. And let not my coming to thy Table be unto Condemnation, but that I may receive Strength and Nourishment thereby, and be built up in my most Holy Faith, to the Praise of thy Grace, through Jesus Christ. Amen.

Having

Having thus finish'd thy Devotions at Home, repair to the Church; and as thou art going, say,

O Lessed and merciful God, look down graciously upon me thy unworthy Servant, who am now going to the Habitation of thy House, and to the Place where thy Honour dwelleth, in order to approach thy holy Table, have Mercy upon me, O God, and pardon me, though my Heart be not prepar'd according to the Preparation of the Sanctuary.

When you are entring into the Church, say,

I Will come into thy House, O Lord, in the Multitude of thy Mercies, and in thy Fear will I Worship towards thy holy Temple. Hear the Voice of my Prayer, O Lord, when I cry unto thee, when I lift up my Hands towards the Mercy-seat of thy holy Temple. I will wash my Hands in Innocency, so will I compass thine Altar, O Lord.

If Divine Service be not begun, you may spend your Time in reading some of the foregoing Meditations, especially that on the Passion of our Lord for Friday. But if the Divine Service be begun, joyn with the Prayers of the Church; and afterwards hear the Sermon with great Attention. And as soon as Sermon is ended, approach towards the Communion-Table, and, having placed your self conveniently, pray thus :

A Prayer to be said when Sermon is ended, before the receiving of the Holy Sacrament.

O Most blessed Jesus, who once offeredst thy self for me upon the Cross, and now offerest thy self to me in this blessed Sacrament, receive me
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graciously to the Feast thou hast prepared for me: Tho' I am unworthy of the Crumbs that fall from thy Table, yet let not, I beseech thee, my Unworthiness frustrate the Benefits of this thy inestimable Mercy to me: But help me now, O Lord, with a holy Confidence and Trust in thy Mercy to come unto thee, that I may be refreshed with this thy holy and heavenly Banquet, and find the saving Efficacy of thy Flesh and Blood, of which I am now about to receive the Pledges, Illuminate my Understanding with a Beam of thy Light, that whilst I receive the Bread and Wine, I may apprehend by Faith how thy Body was broken, and thy Blood shed for my Sins; and so may sensibly feel my Soul enlarged with Love to thee, and fervent Desires after the everlasting Enjoyment of thee. O Lord, have Mercy upon me, increase my Faith, confirm my Love, and quicken my Affections. Give me Faith in thy Promises, Love to thy Members, and Thankfulness for this inestimable Favour thou vouchsafest me, for the sake of Jesus Christ, thy only Son, and my alone Saviour. Amen.

Before the Minister is engag'd in the Prayers of the Church, if thou hast Time, thou mayst use the following Ejaculation.

O Thou blessed and immaculate Jesus! thou God of eternal Excellency, and Lord of all Perfection; thou art fairer than the Children of Men, thou art altogether lovely; and Oh that I were also altogether Love: My God, I desire nothing but to love thee, and to be beloved of thee; for whom have I in Heaven but thee; and there is none upon Earth that I desire to love more than thy self: For thou art the Sam of my Thoughts, and the only ravishing Object of my Affections: I can contemplate

nothing but thee, nor admire any thing but thee: Nor do I think my Soul straitned in being confined to thee, but abundantly enlarged; for thou art that Fountain of infinite Fulness that filleth All in All.

When you are making your Offering, say,

ALL things are of thee, O Lord, and of thine own have I given thee: And hope that thou, O blessed Lord, who didst accept the Widow's two Mites, wilt also accept of that which I have given.

When thou hast received the Bread from the Minister, and he has concluded with these Words, Feed on him in thy Heart by Faith, with Thanksgiving, say,

I Thank thee, O Lord, that thou hast given me this Pledge of thy Love, and thus fed me with the Bread of Life; for I believe, O Lord, that thou art that true Bread that camest down from Heaven, who being received into my Heart by Faith, will nourish me unto eternal Life.

After thou hast received the Cup, and the Minister has concluded with these Words, And be thankful, say,

O What Thanks shall I return unto thee, O Lord, who tookest thy self the bitter Cup of Vinegar and Gall, and that more bitter Cup of Divine Wrath, and yet givest to me the Cup of Salvation, having shed thy precious Blood for me! Glory, Honour, Blessing and Praise be unto thee, O Lord, for this wonderous Grace: O that I may henceforth live unto thee, who hast thus shed thine own Blood for me, and caused me to drink of this Fountain of living Waters.

After

*After you are gone from the Lord's Table to your Seat,
say,*

Blessed for ever be thy holy Name, O Lord, for thy Super-abounding Mercy and Grace in the Son of thy Love, who hast thus made for me such a Feast of fat Things, and of Wine on the Lees well refined. Blessed be the Lord, who hath thus taken me into Fellowship and Communion with himself, and with his Son Jesus Christ, through the Spirit. Glory be to the Father, Son, and Holy Ghost.— It is my Joy, O Lord, and highest Satisfaction, that I am beloved of thee, and that thou hast vouchsafed me the Tokens of thy Love: Preserve me for ever therein; and for that end, preserve in me the same Thoughts, Resolutions and devout Affections, which now I feel in my Heart.

I will sing of the Mercies of the Lord for ever; with my Mouth will I make known thy Faithfulness to all Generations.

God is greatly to be feared in the Assembly of his Saints, and is to be had in Reverence of all them that are about him.

Bless the Lord, O my Soul, and all that is within me, bless his Holy Name.

Bless the Lord, O my Soul, and forget not all his Benefits:

Who forgiveth all thy Iniquities; who healeth all thy Diseases:

Who redeemeth thy Life from Destruction; who crowneth thee with Loving-kindness, and tender Mercies.

My Mouth shall speak the Praises of the Lord for ever, and let all Flesh bless his holy Name for ever and ever. Amen.

A Prayer to be said at Home, after the Receiving of
the Holy Sacrament.

Bless'd for ever be thy great and holy Name, O thou Father of Mercies, and eternal Fountain of Blessedness, who bountifully communicest thy Blessings, and every where overflowest in thy Mercies to all thy Creatures; but more especially to the Sons of Men, who are surrounded with an Ocean of them, the Bounds of which there's none can see, and the Depth whereof there's none can fathom: I, thy poor unworthy Servant before thee, praise thy holy Name, that thou hast this Day made me glad with the Gladness of thy Chosen, and feasted me at thy Table with the fat Things of thy House, and with Wine on the Lees well refined; even with the Pledges of the dying Love of my Redeemer, I am come, O Lord, with humble Acknowledgments, and such Returns of fervent Love and sincere Affliction, as I am able, to thy Divine Majesty. Accept, O Lord, I beseech thee, of my Vows at thy holy Table, to render unto thee better Obedience. And bestow upon me, I beseech thee, such a wise and considering Heart, that my Thoughts may sink deeper and deeper into that vast and boundless Ocean of thy Mercy. O that the Love of God my Saviour, who hath done such great Things for me, may be for ever more and more admirable in my Eyes, all that I have done, or can do, is too little to give thee: I can love thee but a little, and serve thee but a little; and therefore would rejoyce, that all the World would love thee, and worship thee, and glorifie thy Name: Let the People praise thee, O God; yea, let all the People praise thee: For thou only dost wondrous Things: And let the whole Earth be filled with thy Glory. Amen and Amen.

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